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C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

✓ Religious Education of High School Students
Irwin Oliver Addicott, A.B.


✓ The Development of the Idea of God in Hinduism
Leoda Margaret Grebe

A Program of Religious Education for the
Rural Church
Lot Myrven Isaacs, A.B., B.D.

✓ Guidance of the Habit Developing Process as a
Factor in Religious Education
Kelly O'Neill, A.B.

Religious Education and the Oriental in the
Pacific Coast States
Arthur Elliott Paterson, Ph.B.

*The building of worship
programs for
adolescent, of
junior and
senior high
school age.*



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THE BUILDING OF WORSHIP PROGRAMS FOR ADOLESCENTS

OF

JUNIOR AND SENIOR HIGH SCHOOL AGE.

(With Special Reference to the Use of the Story in Worship).

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A Thesis Presented to the Department of Religious Education.

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In Partial Fulfilment of the

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A. B., University of California, 1922.

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INTRODUCTION.

Since the days of the old fashioned revival, when children as well as adults "got religion in meetin'", we have made great progress in class room methods and material in our church schools. Comparatively little attention however, has been paid to the problem of providing adequate means for programs of worship for our boys and girls. "We are not slow to pry into every nook and corner in the fields of education, and psychology to discover ways and means of making the proper relationships between pupil and teacher. On the other hand we usually depend upon God to make his own contact with the Child."¹

It is imperative that we provide adequate means whereby the youth of our churches may make vital contact with God. Adolescents are particularly in need at this point. Neither ungraded opening exercises in Sunday School, nor adult services of worship are suited to the needs of the High School age.² It is toward the organization and establishment of a more adequate program of worship, for a six year High School Group, that this paper seeks to contribute. A solution to the problem is not to be expected in the scope of a paper such as this. It is a problem which merits the earnest study of the best minds in the field of religious education. Its solution will come only after years of research and practical experimenting on the part of many.

1. Peters, Chas. "Training the Teachers." Church School Magazine, May 1923.

2. In this paper the term High School age includes both Junior and Senior High groups, or approximately 12--18 years.

WHAT IS WORSHIP?

In order that our thinking about worship for the High School age may be clear, it becomes necessary to define what we mean when we use the term, "worship."

It is of course possible to define worship in purely psychological terms. While such an analysis might prove profitable to some, it is our desire in this paper to define and use the word in terms that will be readily understood by practical religious workers.

Experts, as we have seen in a preceding section are fairly well agreed as to what worship is based upon. There seems to be no such unanimity of opinion, however, regarding just what constitutes worship.¹

A careful study of the definitions below, show a greater similarity that at first seems evident. Most of these definitions assert in different terms that worship is an act, expressing an attitude. It is not just an attitude unexpressed, or mere forms of worship without a spirit of worship behind them, but an attitude toward God, expressed in certain acts that constitute worship. Participation in the forms of

1. Here are a few sample opinions, (a) "Worship is the response, individual and social, which the soul makes to the greatness and goodness and love of God expressed in prayer, praise and meditation," J. W. Buckham. (b) "Worship is fellowship of the Father," Geo. A. Coe. (c) "In worship, the individual will meets the universal will and seeks to become identified with it," Hartshorne. (d) "Worship consists in exercises, public or private, performed as a matter of divine prescription, expressive of one's feelings of relationship to deity," Theo. G. Soares. (e) "Real worship is a byproduct," J. S. Stowell. (f) "Worship is a conscious approach to God," Herbert W. Blashfield. (g) "Worship is any conscious knowledge of God."

worship without a corresponding heartfelt desire for God, is not true worship.

In the light of the needs of adolescents that provoke them to worship, (discussed previously) for the purposes of this paper, we shall consider worship as an act expressing or acknowledging a consciousness of God, his fellowship, and help, or an act acknowledging a consciousness of the need of God's fellowship and help.

THE BASIS OF WORSHIP.

There seems to be general agreement among those who have studied the matter that worship is based upon certain rather definite¹ human needs or situations which demand satisfaction. Tho the form in which they occur or the conditions which bring them into being may differ, they seem to be present everywhere , and worship as a result appears among all classes and conditions of men, in fact, everywhere man is to be found.

The needs and conditions that provoke the adolescent to worship, while they may seem similar, are in reality different from those of either children or adults and require different means and methods in their satisfaction, for adolescents, tho both children and adults, are yet neither.

If we are to satisfy these needs of adolescence, in our programs of worship, we must ascertain what they are. This can be accomplished mainly in two ways, first by studying the psychology of adolescence, and second (and more important) by knowing the individual boys and girls with whom we are working. If we do not know our pupils, we cannot know their problems and needs and how to help them. This knowledge of the group we are working with is to be ascertained by personal contact with the boys and girls, (informal and formal), by talking with them and their parents and teachers, and by personal observation of the conduct of the individuals who constitute the group.

1. See Hartshorne, Hugh "A Manual for Training in Worship." p. 1.
Blashtfield, Herbert W. "The Program of Worship and Decision." Church School Magazine, March 1922.

What are some of the needs and conditions peculiar to the adolescent, that provoke him to worship? There occur during this period in the experience of many, a peculiar loneliness, a sense of being entirely at sea in the world, fighting the problems of life; this often resolves itself into a feeling of the need of God. The sixteen year old girl was right when she said, "I think it is God that I need."²

The central problem of the adolescent would seem to be a moral one. He finds that he needs the moral strength and courage that a consciousness of the reality, power, and helpfulness of God can give. This need often includes a desire for direction in choices to be made, in which a consciousness of God can help.³ The adolescent already he may possess a consciousness of the reality and power of God, yet does the youth further need and covet the ability to draw upon that power in his times of need.

There is an instinctive need that is felt by many a youth of confessing his shortcomings, the accompanying desire for, and the sense of forgiveness, of inner harmony and peace that the decision to take a fresh start brings about.

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1. See Blashfield, Herbert W. "The Program of Worship and Decision." Church School Magazine, March 1922.
 2. Article by "M. H. W." on "Troubled Sixteen." The Outlook, March 26, 1924.
 3. See article cited above in the "Outlook" for March 26, 1924.

Finally but not the least important by any means, is the need of the adolescent for fellowship with others of the same age who are seeking help and guidance and satisfaction of their needs which may not be defined in their own minds but which they all are experiencing.

These are some of the needs and conditions, the desire to satisfy which lead the adolescent boy or girl to worship, and which we must strive to help them find an answer to, as we lead them in their worship.

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THE NEED FOR GRADED WORSHIP.

Adolescents, we have seen in one of the foregoing sections of this paper, have certain needs that can be satisfied, only thru worship. Tho they may not be able to define or describe these natural cravings for what worship can give them, adolescents never the less possess them and literally hunger for the opportunity to express themselves thru worship services that can satisfy their needs. Adolescents are searchers, they are seekers, seeking something in life, they know they need, but which they have not yet defined or located. A few have gone as far as the sixteen year old girl, who says, "I think that it is God I need." It is the opportunity of the church school thru the worship period of the High School Department, to show adolescents that it is God, they need, and to help them to find contacts with Him.

Past programs, while they have considered adolescents a distinct group from a teaching standpoint, have usually lumped them in with a group of adults or children, for such "opening exercises" as are held. Except in an exceedingly small church, which lacks both space and numbers, such a program cannot be defended. The worship needs of adolescents must be adequately met. Therefore existing programs must be altered and improved.

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1. For a splendid discussion of the general need of children for graded worship, see Hartshorne, Hugh, "Worship in the Sunday School." Chapter III.
 2. Article, "Troubled Sixteen." by "M. H. W." in The Outlook, March 26, 1924.
 3. A more complete analysis of existing programs will be found in a later section of this paper.

How is this to be accomplished? By providing worship services for the adolescents in our church schools that are based upon their experience and their needs, not upon the experience of either adults or children , for adolescents are neither children nor adults. It is just because our church services are based upon adult experience and psychology, and our average church school service upon the experience of children, that adolescents do not attend either service in larger numbers, with any degree of regularity. We have found it profitable to grade our class room instruction upon the basis of age groups and their needs. In a similar manner we must learn to meet those needs of adolescents which are satisfied only thru worship. We must provide worship services that are based upon the age groups within our schools.

TYPES OF EXISTING PROGRAMS.

The majority of the worship programs in our High School Departments are not adequate, mainly because they are based upon tradition rather upon an objective study of the needs of the adolescent boy and girl. Most programs have something, many have a great deal, of good in them but leaders of worship in the main should take stock of their work and the results they are effecting, that their services fall not into the class of those that are not meeting the needs of the modern High School student. There are in the main three prevailing types of services.

The "opening service type" is so familiar to any who will read this paper that it needs no description. The difficulty with this type of service is, that it has no purpose and consequently lacks unity.¹ It produces laxness and carelessness on the part of the leader; routine methods with little life to them are the rule and these result in the production of an attitude on the part of the leader that the opening exercises are simply something that custom decrees, a duty to be speeded thru with all haste. Such an attitude results in programs with little or no consideration of the needs of the group.

Such services, not based upon the needs and interests of the group, lead to habits of tardiness and intermittent attendance of the part of the pupils. Being given no part in the planning of the ser-

1. See Coe "A Social Theory of Religious Education." p.77.

vice, they will not be as interested in them as if given some part; exercises hurriedly prepared and hastily executed do not make for a worshipful attitude on the part of the group. Why waste the time of the pupils on such material?

Another form of service is that which for want of a better term, I shall term the "Preachment type." In such a service the main element is a "Sermonette" by the leader, which is intended to inculcate some given virtue in the lives of the group. This type of service gives the leader a false standard, one that while good with adults, does not prove equally satisfactory with adolescents. (If it did we should have more of them in our preaching services). This type of service, also, tends to produce stereotyped exercises. It breaks down the sense of "oneness" between the leader and the group, for it postulates an assumed superiority of attainment, on the part of the leader, that hinders the effectiveness of personal contacts with the pupils.

The effect of this type of service on the pupils is not what it is planned to be, because of its fallacious basis,¹ (based on adult psychology). Adolescents heartily dislike being told in so many words what they must do, and so the result is often almost the reverse of what is desired. It is the writer's candid opinion that it would be well if this type of program were abandoned in our High School Department worship services in favor of a better type.

1. See Coe "A Social Theory of Religious Education." p. 201

A third type of service that is used in High School Departments is that which may be termed "Ritualistic." Perhaps a better word would be "liturgical." Such services are in constant use in the ritualistic churches and as Coe shows, are most effective. While admitting its power, for it supplies an answer for the natural desire of pupils to participate, there are a few dangers that should be pointed out. It may tend to establish dependence upon form rather than upon spirit. Pupils at this age sometimes tire of monotonous repetition. Content, if not form should be changed frequently enough to avoid this. Another difficulty is that leaders may use forms planned for and used profitably with adults, but which are not adapted to the experience of adolescents and so lack effectiveness with them.

The Ritualistic type of service in High School Departments may be modified and adapted and so give good results, as will be shown in the section on the use of liturgy. It is hardly advisable to use nothing but liturgy in any service of worship for adolescents.

1. See Coe "A Social Theory of Religious Education." p. 319.

Vogt "Art and Religion." p. 109.

A ritualistic service as used in a Protestant Episcopal Sunday School--in the Appendix of this paper.

ELEMENTS TO BE CONSIDERED IN PLANNING WORSHIP PROGRAMS.

Having considered in the foregoing sections of this paper the need of the adolescent boy and girl for properly graded worship, the inadequacy of the majority of existing programs, and the conditions essential to worship, it becomes necessary for us to consider the elements that must be used in planning an adequate program of worship for this age. Some of these elements are to be found in existing programs and others are perhaps new and untried. We shall endeavor in this section to show the function and value of the factors considered, and their relative place in the program as a whole.

THE FUNCTION OF THE STORY IN WORSHIP PROGRAMS FOR ADOLESCENTS.

For years educators have known and capitalized upon the natural effectiveness of the story, as an educative means. More recently religious educators, realizing the effectiveness of the story in other realms have adopted it as a means of furthering the end they are seeking in the religious development of young children. The results obtained by the use of the story as a means of promoting worship, have justified its almost universal use in this part of work with primary and junior children. The exceedingly successful work with young children has led few to think of using the story in a similar capacity with adolescents, mainly because they, it has been supposed, are past the stage when the story has any great natural appeal, or any great effect in the formation of character.

However, in this section of this paper, we shall attempt to show the fallacy of any such supposition. Why should we use the story as a part of worship programs for adolescents?

For the time being and for the purposes of this particular study let us agree that the end or purpose of worship with any group, including a group of adolescents, is to furnish an approach to God, thru which those worshipping come to acknowledge or to possess a consciousness of God, his fellowship and his help.

Granted, that the foregoing is true, how does the worship of a group of adolescents contribute to their development in the Christian way of living which in the last analysis is the goal or end of religious education? Worship contributes to this goal by securing in the adolescent boy and girl a consciousness of God's fellowship and guidance which produces sanctions and restraints which aid in solving life's problems and shaping conduct. Worship further gives to those participating the consciousness that there are others who are seeking similar help for similar problems.

Few adolescent boys and girls really realize why they attend a service of worship either in church or church school or young people's society. They are often seeking and groping for a Something, they know not what--a fellowship with God which they have not experienced but which they instinctively and perhaps unconsciously crave. The story, in a program of worship, if carefully selected and well told, shows the worshipers the fact that others have achieved what they are consciously or unconsciously seeking in the way of fellowship with God, and the attainment of Christian

character and conduct. If some have come with no sense of need or seeking, the story if it is well told can and often does produce in such individuals the desire to worship.

Especially during the period of early adolescence, boys and girls are hero worshipers. They tend to set up some man or woman they know or have heard of, and try to emulate and imitate that person. The use of a story in worship definitely feeds and furthers and develops this instinct of hero worship, by supplying examples of men and women who are worthy of emulation. The older adolescent is also a hero worshiper tho in a different way. He tends rather to emulate and imitate certain qualities admired in a hero, or in several heroes rather than to set up a certain character and copy him in toto. It is rather a composite and synthesized hero that the older adolescent worships. In setting before these older boys and girls in a period of worship, the fine qualities of many worthy men and women and boys and girls, as is done usually in story worship programs, it would seem that the use of the story can be made even more effective with older than with younger adolescents, the opinions of some, that older adolescents are not interested in stories to the contrary, notwithstanding. The story interests of older adolescents are different from those of younger adolescents as we shall see later, but to say that these boys and girls are not hero worshipers or not interested or affected by stories is literally untrue!

1. For a good example of the above, and incidentally for a good story to adapt for a High School worship program see the story in the Feb. 1924 issue of the American Magazine, called "The Key to Jim's Heart."

It is psychologically correct to use the story as a means of promoting worship in the High School age. A story is in reality nothing more nor less than a piece of real life, an account of an event that has happened which is remembered and told to others. In this respect it differs from a talk, a lecture, or a sermon, all of which are essentially abstractions of truths, which in their present form do not possess the natural interest and appeal that is inherent in a story skillfully told. Who will not stop what he or she is doing, if possible, whether man, woman, or child to listen to a story, and this is not only true now, it has always been true as far back as man can remember. The great epics and sagas of bygone days illustrate the important place the story held in the hearts of people, else why should they have been handed down from generation to generation? Civilizations have come and gone, but stories and story tellers like Tennyson's Brook "go on forever." A story interests when nothing else will; it commands attention and interest; it has a natural appeal which is irresistible to all ages, because it is a section of real life, because by imagination it becomes the experience not only of those who originally enacted the scenes of the story, but of those who are listening to the story as it is told today. Here we have the real secret of the validity and effectiveness of the story as a means of developing character.

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1. See Church School Magazine, May 1921 p. 381-2
 2. See Coe p.198 ff.

The adolescent boy or girl in particular, are continually using their imaginations. Many say that this is the period of laziness and day dreaming. In reality the youth is trying by means of his imagination to look ahead and solve the problems that face him now, and that he knows will face him in the future. He is searching for a way. Here the story comes in to show him how others have solved similar problems. As the story is told he sees himself as the hero, and in reality he is the hero.

How then, does this imagined situation carry over into the actual life and conduct of the listener? By imitation. All persons imitate others, sometimes consciously and at other unconsciously. One can no more escape imitating the conduct of those with whom he is constantly associated, than he can hope to survive and not partake of nourishment. Imitation is inevitable and with youth, it is one of the main means of learning. Miss Moore paraphrases Prof. Coe's explanation of the process in this way:--"A child's imagination is a stage upon which programs of possible action are rehearsed with himself always as one of the actors, albeit he is also a spectator. In these rehearsals, (during the telling of a story) the imaginer himself assumes a character. The listener puts himself in the hero's shoes. This assumed character may, under favorable conditions persist as an attitude or special readiness to action after the dramatic rehearsal is over. An attitude is the initial stage in actual conduct." Prof. Baldwin says, "the idea of a movement is already the beginning of that movement." Thus it is that the imaginary can con-

trol the actual situation and in this manner the story aids in the formation of character. This is as true of adolescents and adults as it is young children.

But, some one says, granted that stories will help a youth to mould his character in right ways, what does all this have to do with worship? A boy or girl, in a service of worship, listening to a story, comes to imagine himself or herself as a character in the story being told and in similar situations, in actual life, tends, (by the law of transfer of training) to react in a way similar to that pursued by the hero of the story.

In so far as the story portrays a situation where worship occurs, and in so far as the boy and girl become, thru their imagination, a part of that story situation, a story may actually become worship. But in the main, a story is not so much a part of worship as it is a factor promotive of worship. The function of the story in a program of worship should be to first bring to the boy or girl a consciousness of their need of God and his help in solving the problems that confront them in life, and of their fellowship in this need with others. (The characters in the story and their fellow worshippers). Second, the story used in worship should further show how that need of conscious fellowship with God has been satisfied and how appropriation of his help has been accomplished of the need of God, and the resulting development of fellowship with Him and appropriation of His help will be made a part of the life and experience of

the boy and girl, and will result in normal situations in an act of worship. For worship is, it would seem, essentially an act, (a) expressing a desire to acknowledge this consciousness of God, His fellowship and help, or (b) an acknowledgment of a sense of the need of such a consciousness. A great many leaders of worship are using a simplified sermon, talk, or sermonette instead of stories, mainly, I suppose because good stories are hard to find, and because they do not realize the greater effectiveness of the story in character development and in promoting worship. This talk or sermonette is usually a series of abstractions, true no doubt, but in most cases, rather poorly prepared, uninterestingly delivered, and often totally unrelated to the life and experiences of the boys and girls. Adolescents are not adults and it is not justifiable to inflict upon them an adult program or an adult method and expect them to be interested in it or to profit by it. Children and even adolescent boys and girls do not reason by analogy and do not think in terms of abstractions. Why should we try to force them to¹ do so?

Another effect of the sermonette, and of moralizing after telling a story, is that it definitely breaks the psychological law "that the power of normal suggestion varies inversely with the extent to which its purpose is definitely revealed." In other words, moralizing or attempting to draw applications or conclusions interferes with education processes. It draws attention (especially after a story) away from the concrete and particular to the abstract and general.²

1. See Coe "A Social Theory of Religious Education." p. 201-2.

2. Church School Magazine, May 1, 1921, Moore, "Tell Me A Story."

"Whole hearted interest in the illustration, or living in the story comes to an abrupt halt when the boy or girl realizes that all that has gone before has just been a means of uttering an abstraction." There¹ seems to be an almost irresistible desire or impulse to moralize in talking to children or in telling a story. Even such experienced educators as Dr. Hartshorne and Mr. Stowell in their collections of stories for worship cannot seem to escape it. Mrs. Eggleston, however, seems to have freed herself of this fallacious custom. Let us learn to follow the prayer of Henry Van Dyke when he prays, "Grant, Lord, that I may never tag a moral to a tale, or tell a story without a meaning." If a story is good enough to tell, it will do its own teaching. When it is told, let it alone.

The value and effectiveness of the story as a means of forming character has been clearly seen and capitalized upon by our great educators² and psychologists. Says G. Stanley Hall, "Let me tell the stories and I care not who writes the textbooks." and Geo. E. Dawson, "The spontaneous interests of boys and girls become the dominant factors in education; whether they are recognized or not." M. V. O'Shea, author of "The Trend of The Teens," says, "interest is the sign board pointing the directions in which education must proceed." "Stories are the natural soul food of boys and girls, their native air and vital breath; but our children are too often either story-starved or charged with ill chosen or ill adapted "twaddle-tales," G. Stanley Hall.

1. In this connection see Coe's treatment in "A Social Theory of Religious Education." p. 201 and also St. John's "Stories and Story Telling." Chapter I.

2. These quotations have been gleaned from various parts of St. John's "Stories and Story Telling."

But to the religious educator, the use of the story in any department of our work is chiefly justified because it was supremely the method of the Master Teacher. Jesus used stories to accomplish a large part of his teaching. In form and use his parables are perfect. He was most adept in the use of this device for He easily saw the natural power of the story as a moulder of character. Who can tell a more effective or worthwhile story than the parable of the "Good Samaritan," or when have you felt more like worshiping God than after reading the story of the "Prodigal Son" and with many such parables "spake He the word unto them as they were able to hear it, and without a parable spake He not unto them." Mark IV, 33-34. Shall we not also strive to use with effect, the method of the Master?

HOW TO USE STORIES IN WORSHIP PROGRAMS FOR ADOLESCENTS.

In any program of worship it is essential that there be some central theme, some guiding principle or aim with which all the elements within the program as a whole must harmonize, and to which each should contribute. The story must certainly be chosen and told with this central theme in mind that it may contribute its part to the ordered progress of the program as a whole.

How much time shall we allow for the telling of the story? In most of our Sunday Schools, twenty minutes is allotted to the service of worship, and while many hope to see this time extended to one half hour, we must use what time we have to the best advantage. After some experimentation, I have found seven to ten minutes (preferably the former) to

be ample time for the presentation of a well prepared story in a worship program. Occasionally five minutes is sufficient, and boys and girls tire of a longer period than ten minutes. Tell your story well, in as few words as possible and when you are finished, stop.

If in any given service, the story is to be the central part of the program, if with it you hope to obtain the desired result of worship, it seems hardly necessary to remind leaders of worship, that the other elements of the service must be planned and executed so that they will harmonize with and strengthen the story.

In choosing stories for use with adolescents in worship services several important factors must be taken into consideration. First and foremost, the needs and interests of the special group to be served, and particular individuals within that group must be ascertained and remembered. These interests and needs cannot be ascertained and best served unless the leader of worship knows individually the boys and girls he or she is working with. The leader of worship as well as the teacher must live close to youth and its problems if they are to serve its needs effectively, and doing so, he will find interests and needs very different from the interests and needs of children or adults.

A second important point to remember in choosing stories is, whether or not the story to be used fits into the experience and environment and background of the group in question. For example---a tale of the sacrificial giving of his life by a fireman to save a child from a burning apartment would not be entirely appreciated by a group of adolescent boys and girls who had never seen a fire engine or an apartment house.

The rescue of a drowning boy from a river would be far more effective. It is not necessary to carry this argument further, for the point in question is too obvious to need further elaboration.

We must further consider whether or not a story has the characteristics of a good story before we decide to use it. How shall we know a good story, one that will interest adolescents, when we are choosing among many?

In the first place, is the story in proper form? We must consider whether it has the constituent elements of a good story--a beginning that does not stumble along; but really arouses interest; a main body or "succession of events that is orderly and complete, a climax that forms the story's point, and an ending that leaves the mind at rest,"¹ with a solution for the problem that had its culmination in the climax. A good story will have suggestiveness. Just the telling of it will be sufficient to bring out the desired lesson without calling special attention to it or pointing out the moral. If a story is not capable of teaching its own lesson, do not use it! Look at your story and see if it possesses unity, of structure, and of meaning. Is it diffuse and wandering in its style and form? If so, rewrite it, or adapt it, if still it is not a unit, dispense with it and try another.

1. St. John "Stories and Story Telling." p. 13.

If there is one thing above another that the adolescent craves in life it is action! He is acting himself and he demands action on the part of those he follows. If a story tends to be slow, and the hero seems to have difficulty in arriving at conclusions or does not quickly do the thing that is ahead of him, you can rest assured that such a story will have no appeal to an adolescent, and you can cease to consider it as a possibility.

We have spoken before of the time limit that must be reckoned with in planning worship services. Keep this matter in mind when choosing the stories you plan to use.

What are some of the types of stories that will interest adolescents, satisfy some of their needs, and help them to desire to fellowship and worship God?

Stories that appeal to the feeling attitudes, such as reverence,¹ gratitude, trust, etc., are extremely effective at times. Such stories must be carefully chosen and well told however, if they are to be effective with adolescents. It will not do to try to adapt stories that were primarily intended to awaken such feelings in younger children. Boys and girls of High School age are still hero worshippers as we have already seen. Stories of heroism and courage, especially on the part of men and women whom the boys and girls already admire are worthwhile. Stories that portray a religious motive or heroism and that show the dependence of the hero on God, are perhaps the most provocative of worship.

1. Hartshorne has done the best work in this field the few of his stories can be used with adolescents with good effect. See "Worship in the Sunday School."

The adolescent is fast becoming altruistic; and the motive of unselfish service, can be readily appealed to, if correctly approached. Use stories of altruistic endeavor in worship, showing, in an unforced and natural way, how such service, when most effective, is dependent upon trust and faith in God. This altruism of adolescence is largely based upon the growing consciousness of the boy or girl. Capitalize upon it by using stories that develop social feeling toward others, and toward God in your worship services.

Romance, in its ideal forms is closely related to religion, for both are based upon love. Use stories that depict ideal romance, with a religious background and you will find that the results are above your expectations. Mrs. Eggleston claims to have obtained excellent results using such stories. This is perhaps the most difficult type of story to use and should not be attempted by a novice, or by one who does not thoroughly know both story and audience.

In telling stories to adolescents during a worship service there are several points that should be kept in mind. First, last, and all the time, the story teller must keep in mind the needs of the group, the hope of satisfying which, has prompted the selection and telling of the particular story in hand. He should also remember that this is a service of worship he is conducting; and that he is appealing primarily to the feelings and only secondarily to the intellect in telling a story.

No one is so quick to detect insincerity on the part of the leader as an adolescent. If a leader expects a worshipful response to the story on the part of the boy and girl, it is absolutely essential that he

should so live in the story himself, as a result of faithful study, and practice, oral and written, that as he tells it he will respond to the story himself in the way that he hopes his boys and girls will respond and react. Sincerety and preparedness on the part of the story teller are the two most important contributions he can make to developing a spirit of worship as a result of the telling of a story.

A FEW POINTS THAT EVERY STORY TELLER SHOULD KNOW.

Be as brief and to the point as possible. Use simple language, and wherever possible, direct discourse , for direct discourse is the most effective method. If the above rules are to be followed, a story teller will find it essential to be entirely sure of the steps of the story to be told, just how to begin, where the climax of the story occurs, and how the story should end, and having finished the story, stop; do not tack on a moral!

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WHERE TO FIND STORIES FOR USE IN WORSHIP SERVICES FOR ADOLESCENTS.

A great many people seem to experience great difficulty in finding stories that are suitable for worship services in High School Departments. Stories that are suitable in form and content are hard to find; like every thing worthwhile. But that is no reason for saying that they cannot be found. The leader of worship in a High School Department who desires to use the story method in worship, must ever be alert to find stories, and if alert, he will find them, in all manner of places and experiences. He

1. In Appendix "A" to this paper, there will be found rather a full list of printed sources for stories that may be used in worship for adolescents.

will have to learn to adapt such stories, for few, if any stories are suitable to use for worship purposes just as they are. Such adaptation is difficult, but the time spent will prove well worthwhile.

1. THE BIBLE. The greatest source for stories to be used in worship programs for adolescents is unquestionably the Bible. Here are to be found scores of stories of the types mentioned above, that can be used most effectively. Adolescents, some people affirm, do not respond to Bible stories. That is the fault, not of the stories, or of the boys and girls, but of the way the stories are told. If Bible stories are told to adolescents with the proper emphasis, with the needs of the group in mind, no one need fear that there will be any lack of interest. Many of the group may be discouraged, if you only take trouble to find out. If so, present Gideon, a poor farmer boy, with no chance, it would seem. How can his life bear fruit? But he has faith in God, and courage, and because he works with God, he saves his country in the time of her need. And his country's cry becomes "The sword of the Lord and of Gideon." The stories are there. Use them, but adapt them to the needs of the group you are working with.

2. BIOGRAPHY. Especially interesting to the youth in his teens are stories of men and women who have faced life and solved problems that he is now dreaming about. Biography is rich in stories that are worthwhile, especially along the line of heroic service, but it will require many hard hours of work on the part of the leader to cull them out and adapt them

1. See article by Eggleston, Margeret W., "Telling Bible Stories to Young People." Church School Magazine, Aug. 19.

to his needs.

3. HISTORY. Boys and girls are following the story of the past with eager interest in their work at High School. Like Biography, History is full of incidents and stories that can be adapted and used to good effect by a leader who is skillful and willing.

4. FICTION. Most worthwhile fiction has some parts that can be adapted and told by a leader of worship. Here one can make his stories serve a double purpose, first, of promoting and encouraging worship, and second, of interesting boys and girls in fine, high grade fiction, for fiction they will find and read, and if it be good fiction so much the better. Use this opportunity!

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5. PERSONAL EXPERIENCE. The experiences of the leader or of acquaintances often make exceedingly good material for stories. Care must be exercised, however, that the stories told do not bring the individual too much into prominence, but the experience; and such experiences in the form related must be adapted to the needs and capacities of the group to which they are told. The frequent relative effectiveness of personal experiences when told is due largely to two facts, the realism of the story (for it has actually happened) and the usual superior manner in which such a story is told because the person telling it has actually been an actor in the story. Use such stories with care, just because they are so effective; and do not think all your experiences are worth telling.

1. See last chapter Eggleston, "The Use of the Story in Religious Education."

6. MISSIONARY MATERIAL. A most fruitful source of stories, stories that are full of live, human interest, and heroic selfsacrifice, are to be found in reading the lives of great missionaries, and incidents from the life of our contemporaries at present working on the field. Make use of these stories of men and women who have counted the cost, and have chosen to follow Christ and His God, to the bitter end.

7. COLLECTIONS OF STORIES. There are such collections. A rather complete list of sources for stories to be used in High School Department worship services will be found in Appendix "A" at the back of this paper. Many of these stories will be found suggestive, but most of them will have to be rearranged.

STORY WORSHIP AND SPECIAL DAYS IN THE HIGH SCHOOL DEPARTMENT.

The public school has long realized the values of recognizing special days and festivals in its program, and makes special provision for them. There is a distinct value in this custom of associating a certain day with great men or events. Such occasions offer a natural means of bringing home certain lessons, securing some results that would be otherwise more difficult to obtain. The church as a whole does recognize Christmas and Easter, but our Sunday Schools would do well to make more of some of the public festivals and special days.

Stories used in the worship period provide one of the most effective means of bringing out the significance of the day and its celebration; and such stories, coupled with special associations of a certain day, are often times particularly helpful in meeting the special needs of certain pupils.

There are two perhaps familiar ways of using stories on such days. The first, and with the exception of such days as Easter and Christmas, perhaps the best, is for the leader or a pupil to tell a story particularly pertinent to the season at hand during the regular worship service.

Another method is to use such days as the occasion for a lengthened service of worship, with no lesson period. On such days, a longer story or several stories by the leader or pupils, or better still a dramatized story can be used.

The writer has found stories used on such days exceedingly helpful. For example. A few months ago, I found that several boys in the department were considering discontinuing their education. The Lincoln's Birthday service afforded an excellent opportunity for meeting their needs in the form of a story, showing Lincoln's estimate of the value of an education; coupled with a religious motive; education for service. Such opportunities
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are not to be lightly overlooked. Use them.

DRAMATIZED STORIES AND PAGEANTS IN WORSHIP.

Drama has always possessed a natural interest and appeal to all ages as far back as we can trace history, we find that men have expressed themselves thru it.

Someone has said that "religion has been a mother to the arts." This is particularly true of the drama, for we find drama used to express the religious feelings and aspirations of primitive men today, and history testifies to the drama as a method of religious expression, down thru the ages. It has meant prayer and worship to men.

Drama interests those who participate because they are actually

1. There are two books which may be found helpful in planning such story-worship programs for special days, Eggleston, "Stories for Special Days in the Church School." and Lawrence, "Special Days in the Sunday School."

living over the situations they are acting, and for the spectators because they also by imagination become sharers in the experience being depicted. Some call this interest the "dramatic instinct" and others¹ "The dramatic impulse." The concensus of opinion seems to be, that this interest is an impulse, which takes its rise from the play instinct. It really makes little difference which is true. The interest is there. Capitalize on it.

While adolescents in their play and recreation do not tend spontaneously to dramatize, as do younger children, still they are tremendously interested in drama, as even a cursory glance thru an ordinary audience at a movie house will show; and they like to act, if given the opportunity.

When we come to analyze it, we find that the drama is simply a story expanded, with an appeal to the eye as well as to the ear, and with action and expression (on the part of those participating) as well as impression as in a story that is listened to. If as Prof. James says, "The deepest² spring of action in us is the sight of action in another," how extraordinarily effective toward promoting conduct, whether good or bad, must be the drama. The drama can be used in the same way as the story, in worship programs with perhaps even greater effect. The laws which govern the carry-over from impression to expression, are the same as those that hold in the case of a story that is told rather than acted.

1. Galloway seems to take the stand that it is an instinct that is behind this interest. More thorough reading will show, however, he really believes it an impulse.

2. Quoted in the article "Tell Me a Story." in the Church School Magazine for May 1921.

Drama and Pageantry may be worship, in the truest sense, both for participants and spectators, for it may symbolize longings and aspirations that the individual himself cannot express. Especially is this true of the adolescent period. Yearnings and feelings that the youth cannot understand and certainly cannot adequately express, are particularly present now. Let them be expressed in the form of pageants or dramas and an outlet that is natural and effective has been secured, and worship is established.

THE USE OF DRAMATICS IN WORSHIP.

The first prerequisite to be secured by anyone who is contemplating the use of dramatics as a means to promote worship in High School Department is a trained sympathetic leader. The second great need (that will naturally follow good leadership) is democratic procedure in the selection and production of plays. There are two methods to follow in this regard. Some leaders have found the individual class a good unit to work with having perhaps each in turn present a play that they themselves adapted and have chosen. Such a method arouses interest easily and helps to develop a spirit of class loyalty and friendly rivalry. Competition does have its values. Another method is that of the "Dramatic Council," composed of elected representatives from the classes of the department. This group, under leadership, chooses plays, helps to pick castes and aids in production. Participants in that case can be chosen from the entire department. Both methods have advantages and good points. Personally, the writer prefers the former.

Simplicity of costuming and presentation is always desirable. This is not an attempt to "show off," but a period of worship. It is not appearances, but the hidden meaning in the play that needs to be worked upon and brought out. The time limits of the ordinary worship service would naturally suggest brevity in such productions. Such plays must be in harmony with the central theme of the service. To be effective, the participants in the play, like the story teller, must feel the spirit of the play, and tho this may take much time and effort on the part of the leader, they must realize why they are giving this particular play at this certain time.

Material to be used, plays and lines, must all be adapted to this age, first for ease of securing interest and participation, and second, that the capacity of the audience of adolescents, to understand and respond, be not over or underestimated.

Special days in the Sunday School lend themselves particularly to the use of pageantry and dramatics, especially with the High School group. Such productions will be found even more effective when the entire Sunday School hour can be used. Pageantry and music, which to be effective, require a relatively larger period, than do plays, lend themselves especially to use on such occasions. Tho difficult to produce, the results justify the pains taken. How soon will anyone forget the first great religious pageant they ever witnessed given at Easter or Christmas, and the aspirations and yearnings and desires to serve and worship that it produced in them? Dramatics and pageantry can be used,

and should be made use of in an increasing measure in worship services, particularly services for adolescents.

MEASURING THE RESULTS OF THE USE OF THE STORY IN WORSHIP.

So far, there have been no adequate standards or means devised for scientifically measuring the results of the use of the story in worship. Experiments in measuring results of worship have been attempted, but throughout the entire field of Religious Education, and particularly in this part of its work, Religious Education must look increasingly to education experts for help and guidance.

Attempts have been made to measure the results of the use of the story in worship. Dr. Hartshorne has an entire chapter in his book, "Worship in the Sunday School," on this matter.¹ He has made a good beginning. His method, is to have pupils, under stimulus of the teacher in class tell what they think the lesson of the story in the worship program, they have just left, is. At the beginning of a period following a certain theme, in worship, pupils are asked to write at home, what they consider that attitude consists of as e. g. gratitude, and again at the end of the period, a similar question is asked, and the improvement in the answers is considered the result of worship. The first answer is valid, no doubt. If the second were taken after a series of story-worship programs, with no discussion in class, the method entire would seem to me to be more valid. The fallacy behind the entire method seems to me to lie in the process of having pupils analyse their responses to worship, of the lesson the worship brings out. It destroys the life of the worship session by

1. See Hartshorne "Worship in the Sunday School." Chapter I.

making the boy or girl forget the story and his part as a character in it, and emphasizes an abstraction. It is moralizing on a grand scale as such it defeats its own end. After such discussions, the child's opinions about his feeling are not entirely his own. In fact, how far can a child be trusted to analyze feelings and responses? In the High School age, such written analysis would be extremely hard to get, and would, it seems to me, be on the whole decidedly inaccurate. (I notice further, that Dr. Hartshorne, tho his school had a High School Department did not attempt to use his scheme with the High School group.)

There are, however, some means of testing the results of worship, that seem to me may be trusted to some extent. If the response of the group, in the course of time seems to gradually improve during the service (and any leader can tell if his group is responding) certainly that sign is to be taken as a good one, and one can feel with a reasonable certainty, from such responses, either the success or failure of the method used.

Private, informal conversation of leaders and teachers with boys and girls will reveal the effect of worship programs. Do not make a point of raising the question of the effectiveness of the services with a boy or girl, but when opportunity arises and the boy and girl takes the initiative, you can usually be sure for a certain amount of sincere reactions. Observe the conduct of the group and individuals in the group. Changes in conduct for the better are what we desire. Certain stories you may find, tend to help a boy or girl to alter conduct in the

direction indicated by the story.

The story method in worship services for adolescents is admittedly a new departure. We are not entirely sure of the exact results that may be expected. But do not judge it too harshly until a sufficient period of trial has been given it.¹

1. In appendix "F", will be found a few tested story-worship programs that the writer has found useful.

MUSIC IN A HIGH SCHOOL DEPARTMENT'S WORSHIP.

Music certainly has a distinct and vital place in any program of worship; Psychology and the history of the Christian church (as well as of other religions) go to prove that "the sense of sound and especially music is more connected with the feelings, emotions and affections, ¹ than is the sense of sight," the both are extremely important in worship. Music may express for the worshiper, feelings and aspirations too deep for utterance in any other way. In other words, music may be, and often is, worship; it is an act expressive of a consciousness of the present help and fellowship of God. Or music in worship may be an expression of a consciousness of need for the above experiences. Music is most truly an expression of worship when the worshiper himself is creating the music; the instrumental or choir music may be conducive to worship, and in such a capacity is extremely valuable.

Music and rhythm have a natural appeal during the adolescent age that is tremendous, as is shown by the interest manifested in such things as orchestras, bands, dancing, glee clubs, community singing, individual musical accomplishments, etc. on the part of boys and girls during the High School period. This natural interest and appeal should be capitalized upon by the leader of worship, and made to yield results in character and spiritual development.

Youth is naturally enthusiastic; and expresses that enthusiasm frequently in distinctly audible form. Some misguided leaders of worship, realizing that this is true have organized their music in worship ser-

1. Bushnell, Horace, "Work and Play." Chapter on Religious Music.

vices upon the supposition that such a spirit of "hip-hip-hurrah" expresses the only type of music appreciated by adolescents. They fail to realize that enthusiastic noise and syncopated strains are not always music and are quite frequently not conducive to worship. Jazz dance music has ruined the taste of some of our boys and girls for good music and it seems as tho that is the only type that they can appreciate. But why spoil their taste further by feeding them trashy music? In a recent discussion among adolescent boys and girls the fact was brought out by the group that Beethoven's sonatas are better music than jazz but that no one gave them Beethoven, while on all sides they had jazz, and therefore they could not be expected to appreciate and desire that which is best in music.

While the use of music in worship that is beyond the appreciation of the group cannot be justified, the use of some of the jazzed up "gospel tunes" that "appeal to the heels rather than the heart" of youth, must be considered even more out of place. And the leader of song or worship who desires to "whoop-'er-up," and "raise the roof" may be actually working against the production of a spirit of worship. Enthusiasm in singing we do desire, but not purposeless noise. Youth gets too much jazz outside the church. Let us not be responsible for giving him more.

As music is so important an element in worship, as many may be led to worship thru it, who are not so led by story or prayer, leaders of worship in High School Departments should learn to use music

in their services correctly.

As has been said before, the music that is most effective in securing worship in a group or in expressing it, is music that the entire group is able to participate in and appreciate. As far as possible, plan your music with that principle in mind.

Music in a service of worship should be in harmony with the theme of the service, and should under all circumstances contribute to its unity.

Where and what are some of the places in a service where music and song should be used?

One of the best ways of starting a service of worship (as is shown by the practice of most all Protestant Churches) is to use an instrumental prelude, by organ, piano or orchestra. Such a prelude can set the note for the entire service, according to the theme of the day, being quiet and subdued, or martial and enthusiastic. It serves a further purpose by creating a worshipful atmosphere as the students are assembling, conducive to quiet and order. The same may be said of a postlude at the end of a service. A good pianist or orchestra leader can greatly aid at this point.

Some leaders use a processional Hymn to open a service. Such a practice lends dignity and poise to a service, and with the recessional can be used with great effect in a large Department, where there are numbers sufficient to warrant a choir, and arrangements for seating the choir are at hand. In the average department numbers and leader-

ship are seldom sufficient to warrant the formation of a choir and changing voices among the boys may also prove a handicap.

Responses and antiphonal singing (other than hymns) are exceedingly effective and may be used frequently if there is a choir. Even without the choir, a response sung by the entire school after the prayer (with bowed heads) has been found conducive to a spirit of worship. The Doxology is known by all and can be used as one such response. Change such responses frequently enough so that pupils will not tire of them, and they will prove valuable.

How boys and girls do love to sing the great hymns of the church! Never has the writer heard "Barney Google" or any other popular jazz tune sung with such heartiness and enthusiasm as "Christ the Lord is Risen Today! Alleluiah!" Give them good hymns to sing, a skillful accompanist, a sympathetic and able song leader, and the boys and girls in a High School Department will sing, heartily, and will enjoy it.

In picking out hymns for use with boys and girls of this age there are a few things to remember. The hymns should always be such as help to create a worshipful atmosphere. The words should stimulate thought, and not express mere pious platitudes. The music should not be pitched too high, should possess good harmony and swinging melody, (tho' never a jazzed up theme). Finally both words and music should leave the boy and girl with a sense of having been near to God, and with a challenge to go out, and follow the lead of the Christ, and so work for the bringing in of the Kingdom. There are plenty of fine
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hymns available; there is no excuse for using trash! (**See inserted sheet at end of paper.)

1. See Athearn "The Church School," p. 137-8 for lists of good hymns for this age.

How much music should be used in an average service of worship in a High School Department? of course that will depend upon the amount of time allotted to the service, and the richness of the program. Most departments allow twenty to twenty-five minutes for worship. On such a schedule, it would seem that a short prelude (three minutes) a processional or opening hymn, a response, a special number (instrumental or vocal) during the taking of the offering, a hymn before the story, a hymn after the prayer following the story, and the postlude, is about ¹ all that there is time for. Let it be said here, that music, instrumental (if there is an able pianist) should be used to fill in all the chinks and cavities in the service. Let there be soft music as the school is being seated, and just before the story and prayer, and following the prayer. A good pianist can do a great service in creating an atmosphere of quiet reverence.

On special days when more time is given to worship, more music may be used with profit.

How shall the leader of worship, organize his department that music that is adequate may be assured in the services of worship? In the first place, in any department there must be a trained, sympathetic organist or pianist, who understands not only her music, but also adolescent boys and girls and their religious needs, and who is absolutely faithful to her task. Such a person is the greatest asset any leader of worship can have. A leader of song (it may be the leader of worship himself) is another necessity if music is to do its full share in cre-

1. See some of the sample orders of service at the back of this paper.

ating an atmosphere of worship. The same traits and abilities described as necessary in the accompanist, apply in the case of the song leader. If there is a choir, there must be a chorister, who has no other duties in connection with the department.

An orchestra in a High School Department, is a possibility in a large school, providing there is adequate leadership. If such is the case it might well be used every Sunday to play prelude and postlude and to accompany singing. A long, orchestral selection, as a special number, is, however, of doubtful value. The advantage of an orchestra is that it makes possible participation on the part of many who perhaps would not otherwise be interested. Do not attempt to form an orchestra in any department where the average attendance falls below 100.

The very best instrument for purposes of worship is the pipe organ, due to great range of pitch and variety of combination possible. By all means if a room with an organ is available for the High School Department worship, use it! A large church auditorium and a small department will not always make for a spirit of fellowship, however. In such a case, a smaller, attractive room with a good piano may prove preferable to the church auditorium. But a chapel with an organ, is splendid for purposes of worship.

Learn to know the boys and girls in your department. Find out what possibilities, musically, there are in the group, and then capitalize upon them. Often when a class is asked to plan and execute a worship service (especially in the Senior High group) material will be

brought to light that can be used again. Girls and boys may play or sing well. When you find such individuals, use them. Perhaps a quartet may be organized that will add greatly to the effectiveness of certain of the services.

We must use music, good music, in our services of worship, for it will help in securing that God-consciousness that we are striving for in the experience of the boy and girl. But in planning this part of the service, do not be too ambitious. Do the little things well. Let the spirit behind the music be one of worship and the results will follow. As Bushnell puts it, "the most simple inartistic (musical) performance, full of the love of God, and unaffected devotion of worship, will carry amore profound impression, one of higher sublimity, than the highest feats of professional execution, unkindled by heavenly fire."¹

1. Bushnell, Horace "Work and Play." p. 456.

THE PLACE OF PRAYER AND LITURGICS IN A HIGH SCHOOL DEPARTMENT'S SERVICE OF WORSHIP.

Prayer is so natural an expression on the part of mankind, generally, that we can almost speak of it as instinctive. All men pray, tho perhaps some, at times, do not realize that they are praying. Prayer is one of those common experiences of men that link the earliest men we have record of, with the aborigines and civilized man of today. Prayer is the refuge of men (and always will be) in times of great joy and great sorrow; for prayer is in its truest sense, an act of communion with God, and as such is the very heart of worship. It is worship in its highest form. Prayer varies in form, according to the environment and experience of the person or group that is praying. The offering of food before a fetish in an African village, and the silent meditation of a saintly Quaker woman in America, are both prayer. They are both worship, for they are both acts expressing a consciousness of the presence and help of God.

"And if," as Forsyth says, "the battle for religion is the battle for prayer, then the teaching and practice of prayer should be central in religious education." ² As has been said before in this paper, youth is seeking, searching, yearning for fellowship with God. He may not realize what the Something is, that he is searching for, but he feels a lack in his life, and prayer is the means, or at least in many cases

1. See Fosdick, Harry E. "The Meaning of Prayer." Chapter I; and Slattery, Charles L. "Why Men Pray." Chapter I.

2. Hoggarth, C. E. "Prayers of Youth." Church School Magazine, Nov. 1922.

the best means of establishing the fellowship he is seeking. Youth prays, naturally, in an unguided way, but how much can be done toward shaping and molding the life of the adolescent boy or girl, if the church school will only guide them and teach them how to come into contact and communion, thru prayer, with a God, who cares and who can help them in their times of need. Prayer is at the very heart of the solution of our problems.

"Why stop training in worship (which includes prayer) when the capacity for worship is little more than infantile?" One adolescent girl realizes and states, thus her need of training in prayer, "How are we to know, not having had any previous training, whether we are praying right?" Youth needs God, and prayer will help him to find the Father. We must teach youth to pray and teach those who have not already experienced it, the power and value of prayer.

The determining factor in this, as in other parts of our program, is the needs of the group at hand. No generalizations in regard to prayer, the best forms, and when and where to use it in a service of worship, will take the place of earnest inquiry, and accurate knowledge, on the part of the leader, concerning the problems and needs of his group. Lacking such knowledge, the leader has lost a large share of his ability to help the boy or girl, thru prayer in the worship service. Know your group, and then pray with the, and for them, and teach them how to pray. If you will do this, you will have performed a great service for your boys and girls and for God and His Kingdom on Earth.

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1. From Coe "A Social Theory of Religious Education." Exact page unknown.
 2. Hogarth, C. F. "Prayers of Youth." Church School Mag. Nov. 1922.

Prayer lies at the core of a worship service. We who lead the adolescents of our church schools in worship must learn to use it as effectively as possible.

Prayer, by the leader, either extemporaneous, or memorized, or read (preferably the former) can voice for the adolescent, his aspirations, and needs and confessions and petitions or thanks, that he feels, but is utterly unable to express for himself. Such prayers, should be based on known needs as far as possible, and should be simple, brief, concrete and yet couched in as an effective and beautiful language as it is possible to use. Think about your prayers as much as you do your story or other elements in the service of worship; make them fit into the theme of the service, and manifest your sincerity in them and you will find that your prayers will help your boys and girls to find God, for they will be praying with you as you pray. Some seem to feel that the High School Department of worship affords an opportunity for training individual adolescents in public prayer. While such leadership may be trained in the smaller class groups and is there to be encouraged, "selfconsciousness is too great and the temptation to priggishness is too severe to put this strain on the adolescent."¹ While it is eminently desirable that our boys and girls should learn to pray in public, and that they should have a part in the prayers of the service of worship, it is not best that individual students do the praying.

1. Harris, H. H. "Teachers of Youth." p. 128.

Common prayer offers the best means of helping the boy and girl to express themselves in prayer during the service. Such prayers may be written or suggested by a class, and repeated by certain classes when they are in charge of worship. Use some of the splendid prayers to be found in most of our best hymnals. Have the group read them, or better¹ still, have them learned and repeated by the department in unison.

Silent prayer allows the individual worshiper to express his feelings his needs and aspirations, his consciousness of "God-with-him," without the limiting factor of speech. Silent prayer can be used effectively in worship. Care must be taken with adolescent boys and girls that the period of silence be not so long as to become monotonous. It is advisable to have some briefly uttered prayer, either a collect prayer by the leader at the end of such a period, to center divergent thoughts and bring all to united expression. Such silent prayer and all common prayer helps the individuals in the groups to realize their fellowship with others who are likewise expressing themselves in communion with God, and in such a capacity common prayer has a value not possessed by the prayer that is uttered by an individual.

Prayer in all its forms should help the individual boy or girl who is seeking, perhaps unconsciously, for a consciousness of the presence and help of God in his life, to find the Answer to that need. While we do not advise that the average adolescent pray alone during the worship ser-

1. Further elaboration on this theme, and sources of liturgical prayers will be found in the section on liturgies.

vice, certainly we should do all we can to help the adolescent to cultivate the practice of private devotions and prayer. Prayer in our services should help the individual to go home and "enter into his closet and shut the door" and talk to his Father in secret. Prayer will do that if it is effective. Possessing such a habit, the boy and girl will have one of the most effective means of finding God, and appropriating His Power for use in their own lives.

How much prayer shall we have in our services considering the other elements that enter in and the time at our disposal? Considering certain of the liturgical elements in the service as prayer it would seem that perhaps, a common prayer, after the first hymn, a response sung by all, which is really part of the prayer. A prayer before the offering service, a brief period of silent prayer followed by a prayer by the leader, just after the telling of the story, constitute about the right amount of prayer for the average service. It has been the experience of the writer that not over five minutes should be spent on all forms of prayer during the service. The above list of prayer elements in the service is suggestive only. It should be varied from time to time, with the element of participation by the entire group in prayer at some point in the service as a constant feature. Thru prayer, liturgical elements, and hymns in the service, there should be opportunity in all services for an expression of confession, petition and intercession, and thanksgiving, for these three expressions of worship have been found in the experience of our race, to be necessary elements in a complete service of worship. They must of course be adapted and planned to fit the needs and experience of the adolescent group.

Posture does seem to definitely effect attitude, especially during worship. Exactly why one feels more reverent when kneeling, or when the head is bowed, we do not know, but such seems to be the case. Posture may be an acknowledgment of God and may be worship or an aid to it. In most of our Protestant churches, we cannot, and do not desire to enforce a certain posture during prayer. The sincere example of the teachers and officers in the group, during the service is the only aid we can count on to stimulate the culture of a reverent posture and attitude during prayer.

The liturgical elements in a service of worship are really closely related to prayer, and in many cases may actually be prayer.

We are prone to confuse in our thinking the terms "liturgics," or "liturgy" with the term "ritual." "Ritual" means "a fixed form; and un-¹announced sucession of parts in a service of worship," while "Liturgics" means literally "the people's part of the work." In other words, "liturgics" refers to parts in a service of worship in which the people take part. Responsive readings, common prayers, responses, collects, and liturgical readings, common recitation or reading of scripture, in fact any part of the service where the congregation expresses itself, is liturgy in its strict sense.

The liturgical part of the service then, is in a special way really worship, for it is active expression on the part of the group, of the consciousness of God, or acknowledgment of the need of such consciousness. The liturgical elements in a service of worship may well receive much attention on the part of the leader, for they give opportunity for the

1. Humbert, Harold F. "The Rubrics of Worship." Church School Magazine, March 1922.

boy and girl to express themselves, their yearnings and desires in the words of others, in symbolical language, when they could not and would not express such aspirations in their own words. "For adolescence not seldom brings idealistic longings that crave expression tho they cannot as yet define themselves. Symbols (liturgies) offer one mode of expression, especially symbols that are stately and sounding and not too literal." No set rules governing the selection of the liturgical elements to be used in the worship of a High School Department can be laid down. The effective appeal of a more or less familiar ritual suggests the frequent repetition of desirable elements, but not to the point where monotony sets in. Such liturgical elements as are incorporated in the service should be based upon the needs of the group, their capacity to grasp and understand the service as planned, and upon a continuity of thought and content that will harmonize with the central theme of the service at hand.

The liturgical elements used in the services should be simple and brief, and can be so arranged in the service as to give a sense of variety and freshness, tho they may be used over and over again. There is value in allowing certain classes in the department to pick out and even write themselves (under supervision) liturgical portions of a service.

The writer has found that in the main, a common call to worship (repeated by the group) a common prayer (either the Lord's Prayer or one read from the Service Book, preferably the former) a response after the prayer sung by the entire group (as Doxology) and the repetition from memory of a fine piece of scripture (as the 13d Psalm) or the reading of such a selection or responsive reading, to be about as much of a

1. Coe, Geo. A. "A Social Theory of Religious Education." p. 319.

liturgical nature as can be used with profit in the time ordinarily at the disposal of the department for worship. The antiphonal reading of scripture or other service material adds a rhythmical element that has a certain appeal to some, and can be used with effect.

Liturgy can be made exceedingly effective use of in any service of worship. The items suggested above by no means exhaust the possibilities of this type of material. Work out your own liturgies or use those that are planned and provided for those who for lack of time¹ or ability cannot plan their own.

1. For sources for usable liturgies, and liturgical prayers,
 - (a) "Hymnal for American Youth." H. Augustine Smith.
 - (b) "Worship and Song." Winchester and Covant.
 - (c) Fosdick, Harry E. "The Meaning of Faith."
"The Meaning of Service."
"The Meaning of Prayer."
 - (d) "Book of Church Services." Material Council of Congregational Churches.
 - (e) Thomas, Ruen, "Liturgical Services for Use in Churches."
 - (f) Beard, Fredricka, "Prayers for Use in Home, School, and Sunday School."
 - (g) Presbyterian Book of Common Worship.
 - (h) Rauschenbusch, Walter "Prayers of the Social Awakening."
 - (i) Orchard, W. E. "The Temple."
 - (j) Humbert, Harold "The Rubrics of Worship." Church School Magazine, March 1922.
 - (k) Your own denominational Hymnal.

THE OFFERING AS WORSHIP.

Closely allied to prayer and certainly one of the most important liturgical elements in a service, a real act of worship--(an act acknowledging God and His Goodness) is the service of worship. Here, if at any point in the service, the entire group can share in an act which expresses a consciousness of the Help and Presence of God, and especially gratitude to God for His love and care.

The habit of certain schools of taking up the "collection" during class hours, cannot be justified from the point of either classroom procedure or effectiveness in the lives of the pupils. An offering service enriches any service of worship, if properly executed, and need not take an undue amount of time. Boys and girls will vie with one another for a chance to take up the offering. Use a different class each month for this purpose.

Dignity and order should especially prevail during this part of the service. A short prayer, by the entire school or the leader should prepare the group, and establish an attitude of gratitude, thus to be expressed in the offering. Soft piano or organ music will help to create the proper atmosphere. It is not wise to use this time as an opportunity to present special music because it tends to draw attention from the idea of what the group is doing, to the person who is singing or praying. Use the opportunity for increasing the spirit of worship in your service by having an offering service, that is pregnant with the spirit of gratitude to God.

By making use of prayer and liturgy in High School Department services, leaders can help their boys and girls to really express themselves in worship. Thus they may by acknowledging audibly their consciousness of the presence of God, and of their sense of need of Him in their lives. We, as leaders, may by this means help them to discover God--that He is--that He hears them--and that He is guiding their lives. Let us make the best possible use of these elements in planning worship services.

PUPIL PARTICIPATION.

Adolescents are always more interested in events or programs in which they are allowed to participate, especially if they help to plan them. Wise leaders of worship will capitalize upon this natural interest and will plan worship services with their groups, as well as for them. Certain classes may be given charge of an entire service, or of parts of a service, or a committee on worship may meet with the leader and plan the themes and services a month in advance. Concrete suggestions for such pupil participation have been given in connection with the discussion of the elements that should enter into the building of a program of worship in a High School Department. Each leader must work out his own plan for securing pupil participation. If however, it becomes a matter of a reverent and worthwhile service, versus student planned programs, never sacrifice the former to the latter.

THE RITUAL.

A ritual, is as we have seen, "any ordered succession of events or elements that constitute a service of worship." We have discussed the value and use of the elements that go into a service of worship. It remains to be said, however, that these elements must be gathered and integrated into a unified whole, or ritual if the service is to become effective. For each service, and in fact for a series of services there should be a central theme, as for instance, "The Power of God to Help in Times of Need," with which all the elements in a service, music, liturgy, story, and prayers should harmonize and to which they should all contribute. Such a unified service needs much thought and hard work on the part of the leader, but the results, as compared with the ordinary "hit or miss" services of the average department will justify the pains-taking efforts involved.

Repeat the elements in a service in the same relative position and form a sufficient number of times to establish familiarity with the service. This establishes freedom of thought from the mechanics of the service, and allows the centering of attention upon content. Change the order by varying the number of elements used in a service, and the form in which they are used, frequently enough to avoid monotony. Hartshorne advocates the use of a stated ritual without major changes for about a month. The writer from personal experience has verified this advice and found it to be sound.

FACTORS PROMOTIVE OF WORSHIP.

There are four conditions or factors that are promotive, if not essential to public worship. The first of these is an attitude that is receptive on the part of the group who are attending the service. They must either feel their need of God and worship on coming to the service or the service must develop that attitude in them, else any program, however well planned and executed, will fail.

The second condition without which there can seldom if ever be effective social worship, is sympathetic, intelligent leadership. The leader of worship for any group of the High School age, must know adolescents, their problems, and needs, must sympathize with and attempt to help them with their problems and attempted solutions; and must himself, be sincere and worshipful in his leadership. The qualifications stated above, apply not only to the leader of worship, but to any and all (as pianist, song-leader, story-teller, leader of dramatics, student worship committees, etc.) who have anything to do with the planning or execution of the service of worship.

If there is good leadership in worship, a cohesive group feeling on the part of the entire assembly, should result, without which, there is seldom if ever, true social worship. The individual adolescent comes to worship, with a consciousness of a need, for God, which he cannot define, but an answer to which he is seeking. If he finds an entire group who are also seeking a similar answer to a similar problem, he is encouraged and enters with enthusiasm upon his quest. He finds others who have found their answer, why should not he?

There may be a well planned and executed service, splendid leadership, and a receptive group, but if there is not also a stimulating environment in which to worship, many desired results may be lost. Every church school should provide for its High School Department a room in which to worship, which is well ventilated, well lighted and heated, with sufficient air and floor space for each pupil. (The above requirements should be possible in any church large enough to have a High School Department of fifty pupils or over). This room should be as pleasing as possible. (If the church has a beautiful chapel,¹ use it). A few good religious pictures on the wall and a fire place² in a non-gothic type of room are desirable. This room should be so situated as to be free from the disturbance of either departments, and the noise and traffic of the street.

There should be equipment that will aid the worship service. A good piano (in tune) a sufficient supply of good hymnals or service Books, and a black board that can easily be seen, are essential. If plays or pageants are to be used, in worship a raised platform is a necessity. If the room is used for nothing but worship, pews may be used, but if a multiple use of the room is contemplated, chairs, with rubber tips (to avoid noise during the services) are advisable.

Perhaps a group can worship without trained leadership or a stimulating environment, but certainly where they are to be secured, they will be found factors promotive of a genuine spirit of worship.

1. See Vogt, Von Ogden "Art and Religion" for a most thorough and enlightening discussion of the effect of art, architecture and environment generally upon worship. (2) See Athearn, W. S. "The Church School" p. 242-3 for a list of suitable pictures and where reproductions may be secured. It is advisable to have a few fine pictures rather than many that are mediocre.

THE RESULTS OF WORSHIP.

The comments upon existing means and methods of measuring the results of worship, which were discussed under our consideration of the value of the story in worship, are equally true for the entire field of worship, and need not be repeated here. Suffice it to say that there is great need for study and experiment in the field of measuring the results of worship in the lives of adolescents. The formulation of valid standards and tests would greatly aid us in our work at this point.

There are however, certain results of worship (to be ascertained by the means mentioned in the section indicated above) which we have a right to expect in the lives of our adolescent boys and girls, as an outgrowth of properly graded worship.

The most important of these is a developing consciousness of God, as The Source of Power, of Help, and Life. With this consciousness should go an increasing ability to draw upon God for help in times of moral crises and need.

Contingent upon the first result, should follow, a sense of comfort and satisfaction; a reverent attitude toward all life, because God is in it all; lives motivated by the desire to live the Christian Way of life and an increasing appreciation of the value of worship.

Another result which is especially valuable to the adolescent, (who frequently feels that he is solving his problems entirely alone)

is an increasing consciousness of fellowship with a group who, with him are seeking a common end, thru their worship.

While there may be other results of worship that appear in the lives of adolescents, these it would seem, are among the most important.

CONCLUSIONS.

Obviously, the last word regarding worship programs for the High School group cannot, and should not be expected in the scope of such a paper as this. There is both room and need for more study and experimentation on the part of religious Educators in the field of graded worship for adolescents. There are, however, a few conclusions, which follow, as a result of the discussions in foregoing sections of this paper that may prove to be of value in building worship programs for adolescents.

1. Worship is natural with adolescents. It is based upon, and answers certain needs which can be satisfied by no other means.

2. The majority of the past programs of worship which have been provided for adolescents, are inadequate, because they have been based upon tradition, rather than upon the needs and experiences of the boys and girls.

3. Because the above is true, churches must provide graded worship for their High School groups, based upon the experience and needs of the groups.

4. In planning such a graded program of worship, prayer, music, liturgics, art and architecture, stories, and dramatization are elements that should be taken into consideration.

5. There are concrete results that it is proper for us to expect in the lives of adolescents who worship, as an outcome of graded programs of worship.

Worship is, and may increasingly become, one of the most potent factors in shaping the motives and conduct of boys and girls of High School age, who soon will become the leaders in all walks of the world's life. If this paper can contribute in any way, however small, to enriching the worship of a few adolescent boys and girls, it will have more than accomplished its mission.

APPENDIX "A".

SOURCES OF STORIES FOR WORSHIP FOR HIGH SCHOOL AGE.

1. Coe, Fanny S. "Heroes of Every Day Life." Ginn & Co. 1911
\$.45.
An exceedingly fine collection of stories of heroism and sacrifice,
assembled for use as reading lessons for the upper grammar grades.
2. Earleston, Margaret W. "Around the Campfire with the Older
Boys." Geo. H. Doran, 1921. These stories, 23 of them, are almost all
suitable, by adapting them to use in worship services for this age.
3. Earleston, Margaret W. "Fireside Stories for Girls in Their
Teens." Geo. H. Doran, 1921. A companion volume to the one above.
Any worker with the High School age will do well to own both of these
books.
4. Earleston, Margaret W. "The Use of the Story in Religious
Education." Geo. H. Doran, 1920. There are a few fine stories in this
book on Methods. On p.179 there is a bibliography of collections of
stories, and on p 180-1, a splendid collection of sources for stories
for adolescents. All workers with the High School age, should have a
copy of this list.
5. Hartshorne, Hugh "Worship in the Sunday School." Columbia
University Press, 1913, \$1.00 (out of print.) Dr. Hartshorne has a
few stories in this book that can be adapted. Most of them, however, are
not suited to the needs of adolescents.
6. Hartshorne, Hugh "Manual for Training in Worship." Scrib-
ner's, 1915. There are many fine stories in this book. Most of them
would have to be changed for use with adolescents. Beware the use

of morals found tacked to many of them.

7. Stowell, Jay S. "Story Worship Programs for the Church School Year." Doran 1920 \$1.50. The remarks about Hartshorne's Manual apply equally well to this book.

8. St. John, Ed. P. "Stories and Story Telling." Pilgrim Press 1910. The last chapter contains a rather short list of sources for stories. Relatively few in this list would do for adolescents.

9. Cather, Katherine Dunlap "Educating by Story Telling." World Book Co. 1918. A few stories that can be adapted. A fine chapter on stories for the Romantic period (12--14) p. 51. A list of suitable stories. A fine bibliography of stories, by grades and under grades by months to be told. (Thru the 8th grade.) The complete bibliography will prove instructive and interesting.

10. Bailey, Carolyn Sherrn "For the Story Teller." Milton Bradley 1920. The Bibliography of stories is arranged according to types of programs, and seasons of the year. Mainly for younger children. A few can be adapted.

11. Forbush, Wm. Byron "Manual of Stories." Geo. W. Jacks Phil. 1915. Many fine stories. A list of stories that can be dramatized and a fine list of stories for character building. Many can be adapted for adolescents.

12. Shellock, Marie "The Art of the Story Teller." E. Appleton & Co. 1915. Some stories that can be adapted. Rather unusual stories on the whole! A fine list of sources for stories in the bibliography.

13. Lyman, Fina "Story Telling." McClurg & Co., Chicago 1911. Some exceedingly interesting and unusual stories; chapters on how to use epic stories and selections of epic stories.

14. Bryant, Sara Cone "Stories to Tell to Children." Mifflin & Co., '07. A few stories in this list of 51 that can be adapted by adolescents.

15. Bryant, Sara Cone "How to Tell Stories to Children." Houghton Mifflin Co., 1915. A fine Bibliography of sources for story tellers.

16. Witch, Wm. Jas. "Graded Bible Stories." Doran 1922. Primarily for lessons; some can be adapted.

17. Eggleston, Margaret W. "Stories for Special Days in the Church School." Doran '22. A book of fine stories, many of which are usable.

18. Eggleston, Margaret W. "Hymn Stories for Children." Century Co. 1922. Meant to be used with Hymnal for American Youth. Short, factual stories, about some outstanding Hymns of the Church and their authors.

19. Hartshorne "Stories for Worship and How to Follow Them Up." Scribners 1921.

20. Forbush, Wm. B. "The Honesty Book." New York 1923.

21. Bird, Robert "One Hundred Best Bible Stories."
"Jesus the Carpenter of Nazareth." "Soul of Tarsus."

APPENDIX "B".

SOURCES FOR DRAMAS AND PAGEANTRY FOR WORSHIP.

1. Spencer, E. Earle Cole "The Good Samaritan and Other Bible Stories Dramatized." Doran 1915. A dozen well constructed Bible plays suitable for Junior High School age especially. Some will need to be altered. Of about the right length.
2. The Work of the Religious Drama Committee of the Drama League of America should be watched carefully. Most of these are too long but under skillful arrangement could be abridged.
3. Benton, Rita "Shorter Bible Plays." Abingdon 1922. \$1.25 For smaller children. May prove suggestive in places, however.
4. Taft, Lincoln "The Technique of Pageantry." A. S. Barnes & Co. New York 1921. A fine treatment of means and methods of producing pageants.
5. Galloway, Thomas Wilton "The Dramatic Instinct in Religious Education." Pilgrim Press. 1922. A fresh and interesting treatment of the value of dramas in Religious Education, based upon the thesis of right choices as the aim of Religious Education. Some worthwhile short Biblical plays can be found here,
6. Miller, Eliz. Erwin "Dramatization of Bible Stories." \$1.25 Source of a few good Biblical plays that can be adapted. University of Chicago Press.
7. Candler, Martha "Drama in Religious Service"
8. Meredith, Wm. V. "Pageantry and Dramatics in Religious Education." Abingdon Press \$1.25. An interesting, worthwhile treatment

of the Value of Plays and Pageantry in Religion, and methods of production.

9. Committee on Religious Drama of the Federal Council of Churches of Christ in America. "Religious Drama." \$2.00. This is the first volume. Others will appear annually. It is a collection of the ten best religious dramas which have appeared recently. I have seen and looked thru the book. Anyone especially interested in this field would do well to possess a copy. Watch the work of this committee.

10. The Abinodon Press Watch the announcements of this institution and send for their list of plays and pageants for church and Parish House use.

APPENDIX "C".

REFERENCES TO AID THE LEADER OF WORSHIP IN SELECTING HYMNS AND MUSIC FOR THE HIGH SCHOOL DEPARTMENT.

1. Hartshorne, Hugh "Manual for Training in Worship." Scribners 1915. There is a section on Music (p. 20-22) that is helpful. A list of anthems and organ selections on p. 22 are suggestive, as are also the selections of hymns and music in the orders of service. (p 126-144).

2. Athearn, Walter S. "The Church School." Pilgrim Press. 1914 A fine section on Music in the intermediate department, with principles for choosing hymns, and lists of hymns suitable for this age.

3. Butterworth and Brown "The Story of Hymns and Tunes."

4. Vogt, Von Ogden "Art and Religion." Several chapters in this book deal with principles in using music in worship that are decidedly worthwhile reading.

5. Thompson, Jas. W. "Handbook for Workers with Young People." Abingdon Press 1922. A good general discussion on music in the worship of an adolescent group. (P. 104)

6. Harper, Earl E. "Church Music and Worship." Abingdon Press (in Press). I understand that Mr. Harper in this book takes up graded programs of music in church and church school, which have been tried and found workable. It should prove a valuable contribution.

7. Walker, John M. "Better Music in Our Churches." Abingdon Press Some interesting side lights on how to use music effectively in a service of worship, which might prove valuable to the leader of a High School Department.

8. Winchester and Conant "Worship and Song." Pilgrim Press 1921

This book contains 289 of the best hymns of the church, selected for use in church school groups of Junior age and over. It is a splendid collection, and with the twenty-two services of worship in the back of the book and a collection of responsive readings and prayers, it forms in my opinion, the best single book to use in the worship of a High School Department that exists today. Two years of experience with the book has served only to strengthen this opinion. Every leader of worship should at least possess a copy for his own use.

9. Smith, H. Augustine "Hymnal for American Youth." Abingdon Press 1919. This is also a splendid hymnal for use with adolescents, with many special features. A close second to the above book and preferred by many. It has about 10 more hymns than "Worship and Song", but fewer services of worship, and no section of responsive readings, and no section of prayers. The services are fine. It also should be the possession of anyone who is leading the worship services of a group of adolescents.

10. Thomas, Edith L. "Method and Interpretation in Hymn Singing." The Century Co. 1920 A Manual prepared primarily for use in connection with "The Hymnal for American Youth," but can be used where any of the hymns interpreted are found and sung.

11. Eggleston, Margaret W. "Hymn Stories for Children." The Century Co. 1922. A companion booklet with Miss Thomas' "Interpretation," planned for use in connection with the "Hymnal for American Youth." It is a collection of "Hymn facts and stories to tell to children and young people."

APPENDIX "D".

A TYPICAL SERVICE OF WORSHIP IN THE HIGH SCHOOL DEPARTMENT OF THE CHURCH SCHOOL OF A LITURGICAL CHURCH.

1. Opening Sentences from scriptures (leader).
 2. Opening Hymn.
 3. Prayer (The Lord be with you, etc.) (Answer by School) (And with thy spirit).
 4. The Lord's Prayer in Unison.
 5. Blessing (By leader).
 6. Announcements.
 7. Hymn.
 8. Offering is then taken up. (Two boys take regular offering plates and collect the offerings. Upon a signal from the leader or rector they walk to altar rail and place plates in the alms basin, and remain standing while the rector or leader offers the collection).
 9. All sing "Greater" or "Lesser" Doxology.
 10. Then follow the "Collect" for the day.
 11. Prayer of general thanksgiving.
 12. Psalm for the day (from the Prayer Book) is read responsively.
 13. Hymn.
 14. Pass to classes, while organ or piano plays.
-

Notes:--

- a. There is a closing service after the classes, consisting of a prayer and a hymn.
- b. Most of the ritual is learned in confirmation classes.

APPENDIX "F".

Theme: "The Help of God and our Friends."

A SAMPLE PROGRAM SHOWING THE AMOUNT OF TIME SPENT ON EACH ITEM AND
THE USE MADE OF CERTAIN ELEMENTS IN THE SERVICE.

TIME

MIN. (2½) 1. Piano Prelude.

(½) 2. Call to Worship "The Lord is in His Holy Temple. Let
all the Earth Keep Silence Before Him." or "Let the Words
of my Mouth, and the Meditation of my Heart, be acceptable
in Thy Sight, oh Lord, My Strength and My Redeemer." (There
are many others).

(2) 3. Hymn "Faith of our Fathers." (Tune "St. Catherine")

(1) 4. The Lord's Prayer (In Unison).

(1) 5. The Doxology. (Tune "Old Hundredth").

(½) 6. Offering Prayer (By leader).

(2) 7. Offertory. (Quiet piano music).

(2½) 8. Hymn. "Master, No Offering, Costly and Sweet." (Tune
"Love's Offering.") or The Twenty Third Psalm, (repeat
in Unison).

(5) 9. Story. "A Second Peter." (Told by the Leader). From Mrs.
Eggleston's "Stories for Special Days."

(2) 10. Prayer. (By the Leader, preceded by a moment of silent
prayer).

(2) 11. Hymn. "Oh Master Let Me Walk With Thee." (Tune "Maryton")

(1) 12. Announcements.

APPENDIX "E".

BOOKS AND MATERIALS USED IN THE PREPARATION OF THIS PAPER NOT MENTIONED
IN PREVIOUS BIBLIOGRAPHIES.

1. The Church School Magazine. (most helpful).
2. Religious Education Magazine.
3. Hall, G. Stanley
"Youth, its Education, Regimen & Hygiene." 1920.
4. Mudge, E. Leigh
"Psychology of Early Adolescence." 1922.
5. Hartshorne, Hugh
"Childhood and Character." 1919.
6. Hylan,
"Public Worship."
7. Fiske, G. Walter
"Community Forces for Religious Education."
(early Adolescence). 1922.
8. Athearn, W. S.
"The Church School." 1914.
9. Coe, Geo. A.
"A Social Theory of Religious Education." 1917.
10. Weight & Tweedy
"Training the Devotional Life."
11. Galloway "The Use of the Dramatic Instinct in Religious Education."
12. Galloway "The Use of Motives in Teaching Morals and Religion."
13. Beard, Fredrika
"The Use of Pictures in Religious Education."
14. Bailey "The Use of Art in Religious Education."
15. Lawrence, Marion
"Special Days in the Sunday School."
16. Harris, Hugh
"Leaders of Youth." 1922.

(2) 13. Piano Postlude.

TOTAL 25.

Notes:-- Piano plays softly between all items of the service. Use this means to fill in all chinks and crevices in the service. Use "A-mens" on hymns. This order can be changed a great deal. It simply shows about how much material (of all kinds) can be used in twenty five minutes.

**It may be well to introduce new hymns, by telling some thing about the men who wrote music or words and the circumstances that prompted their composition. "The Story of the Hymns and Tunes" by Butterworth and Brown, and Mrs. Margaret Eggleston's little book on the stories of certain Hymns written to accompany "The Hymnal for American Youth," will prove of value to the leader of worship at this point.

While there are hymns suitable for use with adolescents in most any good standard hymnal, there are two outstanding examples of hymns books prepared and adapted for this age. "Worship and Song," by Winchester and Covant, and "Hymnal for American Youth" by H. Augustine Smith. Further discussion of these two Books will be found in Appendix "C" at the close of this paper.

-
1. Pilgrim Press, Boston 1921
 2. The Century Co., New York 1919.

DEVELOPMENT OF THE IDEA OF GOD
IN HINDUISM

A THESIS
SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS
IN THE DEPARTMENT OF
HISTORY AND PHILOSOPHY OF RELIGION
OF THE
PACIFIC SCHOOL OF RELIGION.

BERKELEY, CALIFORNIA.

MAY 1924.

BY
LEODA MARGARET GREBE.

A. B. 1922.

TENTATIVE DATES

Rigveda	1500 - 1000 B.C.
Atharvaveda	1000 - 600 B.C.
Brahmanas	600 - B.C.
Upanishads	600 - 400 B.C.
Ramayana	200 B.C.-200 A.D.
Additions	200 B.C.-100 A.D.
Mahabharata	200 B.C.-100 A.D.
Bhagavadgītā	200 B.C.
(18 cantos in 6th Book of Mahabharata)	
Further Developments	100 - 1800 A.D.
Modern Developments	1800 A.D.

CONTENTS.

I.	PRELIMINARY CONSIDERATIONS	1
	Hinduism defined.	
	Formative principles.	
	Influences.	
II.	CHARACTER OF THE RIGVEDIC RELIGION	5
	Early Polytheism--"Kathenotheism."	
	Later Polytheism in decay.	
III.	THE BEGINNINGS OF SPECULATION IN HINDUISM	13
	A picture of ordinary life in ancient life as shown in the Atharvaveda.	
	Period of decay of established religious forms and practices as shown in the Brahmanas.	
IV.	A STUDY IN THE UPANISHADS--ESSENTIAL HINDUISM ..	23
	Bring a message of redemption.	
	Development toward unity through pantheism, monism and polytheism.	
	Tendency toward monotheism.	
V.	MONOTHEISTIC TENDENCIES IN BUDDHISM	40
VI.	POPULAR HINDUISM AS SHOWN IN THE BHAGAVADGĪTĀ ..	63
	BhagavadgĪtā compared with Saddharma Pundarika.	

CONTENTS.

VIII. MODERN DEVELOPMENTS OF HINDUISM	94
---	----

Favoring serious reform:

Brahma Samaj.

Prarthana Samaj.

Reform checked by defense of old faith:

Arya Samaj.

Deva Samaj.

Full defense of old faith:

Rama Krishna Paramahansa.

Sectarianism:

Vaishnavism.

Saivism.

Contributions from some of the poets:

Kabir.

Tagore.

CONCLUSION	118
------------------	-----

An evaluation of Hinduism.

BIBLIOGRAPHY

DEVELOPMENT OF THE IDEA OF GOD IN HINDUISM

I. PRELIMINARY CONSIDERATIONS.

India, the home of many peoples, is also the land of many religions, two of which at least are of world-wide interest and importance. Of these two Hinduism claims over two hundred millions of India's population. Being a minature world, India is in every respect a land of varieties, and Hinduism developing as it did in different sections of India, took varied expressions.

Hinduism with its manifold aspects is most difficult to define. In brief, however, Hinduism, the religion of the Hindus, is their expression in thought and practice from early times to the present of what God has made known to them regarding their relation to Him-¹self and to their fellowmen. If Hinduism were a homogeneous system more could definitely be said about it. But Hinduism is a mixture of many and varied beliefs and practices many of which are apparently inconsistent

1. As stated before the defining of Hinduism is indeed exceedingly difficult. This definition will define the greater portion of Hinduism; there are however some Hindu systems which may be termed atheistic, e.g. the Samkhya System.

and some quite contradictory. It must be remembered that many elements combined to make up Hinduism and also that the mind of a large majority of Hindu devotees has come to be so constituted that it is not critical. There is no one recognized statement of Hinduism; it is with difficulty that a Hindu religious leader is brought to any expression as to what Hinduism is.

In the study of our problem, we should discover what were the formative principles which brought about the great religious mass known as the religion of the Hindus. A large measure of these earliest formative principles are still seen in the religious thought and practices of the hill tribes and the lower classes of the community. That first and most formative principle was fear which formed a considerable part of the religion of many and this is true of most men in most religions. In India it seems fear reigns supreme to this day; there is the fear of the unknown, of the dark which is part of the realm of the unknown; fear of the strange and unexplained phenomena of the bodies of the solar system; fear of the places where danger lurks; fear of wild beasts; fear of disease and of death, etc. The idea became early prevalent that they might obtain escape from these various horrors if they could in some way propitiate the unknown who through fear, to them

seemed terrible. Other formative principles were the more helpful phases of nature--at times an optimistic strain is heard--and the characteristics of strong leaders of the community. The latter had even greater influence than the forces of nature. Among these leaders, wise men were most influential and later became objects of reverence in the history of Hinduism. Fatalism, another of these principles, had sway during the Iron Age and during the early age of Skaivism, Vishnuism and Shakti worship, there was a strong tendency toward obscenity and immorality. All of the above mentioned principles had their influence on Hinduism.

In a land like India where the population is so dense and there is such variety of religious belief, it naturally follows that the different religions had ample opportunity to affect one another. Buddhism which also had its origin in India, came advocating a simple and pure life but regarding God it had very little to say; it was not so much theistic as it was nontheistic in its teachings and influence. But after the decay of Buddhism in India, polytheism flourished, seemingly without protest. Sikhism at first protested against the pantheism and polytheism of Hinduism but later sank into formality and even showed polytheistic tendencies.

Mohammedanism and later Christianity, came emphasizing monotheism, a problem which at different periods Hinduism too had tried to solve. All these religions in turn had their effect on Hinduism.

Even in the earliest religious literature of the Hindus we find changing conceptions of the idea of God hence it is to be expected that there are further changes depicted in most of their religious literature which is to be the source of our investigations as we follow the development of the idea of God in Hinduism. We shall expect to find the usual double tendency--for it is to be found in thought and life everywhere--both the upward and the downward pull.

II. THE CHARACTER OF THE RIGVEDIC RELIGION.

The Rigvedic Scriptures date as early as 1500-1000 B. C. and represent many centuries of religious culture. Of the more than one thousand hymns of the Rigveda, the earliest reflect a very simple worship of the objects of nature. On the whole, "the religion was a healthy, happy system. Neither asceticism nor austerity, neither pessimism nor philosophy, disturbs the sunshine of that early day."¹ At that period life appealed to them; it was a joy to be alive and men pray² that they "may survive a hundred lengthened autumns." And yet at this early age, fear of devils can be detected and some of the hymns provide magic spells for protection. Yet the land of death ruled over by Yama, was to them a land "where joys and felicities combine,³ and longing wishes are fulfilled."

"Yama, the king do thou honour with an oblation.

"Yama first found a refuge for us; nor can that rich land be taken away. Whither our fathers of old time have gone, thither along their own paths the children go.

"Go forth, go forth by the ancient paths whither

1. Farquhar, J.N.--An Outline of the Religious Literature of India. p. 13.
2. Rigveda X. 18. 4.
3. Rigveda IX. 113.

our fathers of old time have gone. Thou shalt see both kings rejoicing in their bliss, Yama and Varuna the god.

"Go join the Fathers, join Yama, and thy merit in highest heaven. Leaving thy imperfections, return to thy home, and, filled with life, join thy body.

".....for him the Fathers have prepared this place; Yama grants him a place of rest, adorned with days and waters and night.

".....Then draw near the mindful Fathers, who revel in bliss with Yama.

".....Yama, O King, and bestow both health and¹ wealth upon him."

During this early age of Rigvedic literature, the gods, except the Adityas, as they appear on the horizon one by one, are not thought of as particularly holy but neither were they thought of as vile. For the most part the gods were kindly and friendly. Though these gods in their turn were ascribed the highest attributes (according to Max Müller termed "Kathenotheism") yet it can hardly be termed monotheism. On the whole we may describe the religion of the Rigveda as polytheism. "The whole story of the development of

1. Rigveda X. 14. 1-2, 7-11.

monotheism and the growth of the moral conception of the deity has been largely determined by a kind of implicit logic--a sense of dissatisfaction with the incongruous.¹"

Though the Rigveda is polytheistic, yet there seems to be a desire for something higher--a pantheon with one supreme god. The figure of Varuna was given supreme place in the earlier hymns--and even in comparatively late times he seems to have retained his importance of early days. This is verified by numerous hymns in the Rigveda and also the following verses of the Atharvaveda:

"If two persons sit together and scheme, King Varuna is there as a third and knows it.

"He that should flee beyond heaven far away, he would not flee from King Varuna.

"King Varuna sees through all that is between heaven and earth and all that is beyond. He has counted the winkings of men's eyes."²

Varuna was accredited with power over the universe:

"The Sun's sure courses Varuna appointed.

1. Pratt, James Bissett--The Religious Consciousness.....p. 204.
2. Atharvaveda. IX. 16. 2. 4. 5.

He sent the streaming waters flowing onward,
 The mighty path of days he first created.
 And rules them as the riders guide their horses."¹

To the various other God's men turn most for
 success and riches, for respect among the people and a
 numerous family, for victory and spoils; from Varuna is
 sought continually forgiveness of sin of every kind,
 since they accredited him with the power.

"If we to any dear and loved companion
 Have evil done, to brother or to neighbor,
 To our own countryman or to a stranger,
 That sin do thou, O Varuna, forgive us."²

"Forgive the wrongs committed by our fathers,
 What we ourselves have sinned in mercy pardon;
 My own misdeeds do thou, O god, take from me,
 And for another's sin let me not suffer."³

"If ever we deceived like cheating players,
 If consciously we've erred, or all unconscious,
 According to our sin do not thou punish;
 Be thou the singer's guardian in thy wisdom."⁴

1. Rigveda VII. 87. 1.

2. Rigveda V. 85. 7.

3. Rigveda VII. 86. 5 and II. 28. 9.

4. Rigveda V. 85. 8 and VII. 88. 6.

With Varuna is connected also the belief in personal immortality, in the life of the soul after death.

"Go forth, go forth upon the path so ancient,
By which our fathers reached their home in heaven.
There Varuna shalt thou behold, and Yama,
The princes both, in blessedness eternal."¹

But Varuna was a moral being and too lofty and too unbribeable to always remain popular; and another stepped forward to take his place--it is Indra the fighter and soma-drinker, the hero of the warrior class who outstripped him. He is known as the easygoing and passionate Indra, whose goodness consisted chiefly in the giving of rain and cattle to those who supplied him with butter and soma and who throughout the Veda prizes the burnt offering far higher than the contrite heart.

There seems no longer to be room for the stern and moral Varuna but we can find nothing in the Rigveda to give us any clue as to why the transition from Varuna to Indra was made. There is only the bare statement that it was made:

"I bid farewell to the great God, the Father.....
I leave the Father, for my choice is Indra."²

1. Rigveda X. 14. 7.
2. Rigveda X. 124. 3, 4.

The turning away from Varuna at this juncture made a great change in India's spiritual history. There is no hymn to Varuna in the later Vedic hymns. In the early Vedic hymns as they worshipped Varuna, we at least see a hope of a developing monotheism but when Varuna must give place to Indra, polytheism and pantheism are in full play.

When we drop down to Indra we have left the spiritual realm and have come to a materialistic realm.

"O Indra, a thousand have been thy helps accorded to us, a thousand, O driver of the bays, have been thy most delightful viands. May thousands of treasures richly to enjoy, may good come to us a thousand-fold."

"Indra come hither speedily, to accept the prayers of the priests; in this sacrifice of extracted Soma-juice, accept our proffered food."

In his love for fighting Indra appears to have become skillful:

Indra to the Maruts:

"Where, O Maruts, was that custom with you, when you left me alone in the killing of Ahi? I am indeed terrible, powerful, strong; I escaped from the blows of every enemy.

1. Rigveda I. 167. 1.

"I slew Vritra, O Maruts, with Indra's might,
having grown powerful through mine own vigor;
I, who hold the thunderbolt in my arms, have
made these all-brilliant waters to flow freely
for man.

".....for I indeed, O Maruts, am known as
terrible: of all that I threw down, I, Indra,
am the Lord.¹"

But after the individual gods had one by one
lost favor with their worshippers, the many had sway for
some time--all were tried, none giving satisfaction. A
real religious crisis was on--the old foundations were
giving way and nothing very solid or substantial was as
yet prepared to take their place. There is however a
search for the one God and in many directions. A hymn
in the latter part of the Rigveda shows how this search
went on. Max Müller has entitled this hymn "To the
Unknown God:"

"Giver of vital breath, of power and vigor, He
whose commandments all the gods acknowledge;
The Lord of death whose shade is life immortal,
What God shall we adore with our oblation?
His, through his might, are these snow covered
mountains, and men call sea and Kasa His posses-

1. Rigveda I. 165. 6, 8, 10.

sions.

His arms are these, His are these heavenly regions. What God shall we adore with our oblation?

By Him the heaven is strong, the earth is steadfast, by Him light's realm and sky vault are supported: By Him the regions in midair were measured. What God shall we adore with our oblation?

He is the God of gods, and none beside Him. What God shall we adore with our oblation?

Lord of life!¹ Thou only comprehendest all these² created things, and none beside Thee."

The decay of polytheism led to a search for a unitary principle which we might term the one God, the idea of whom is expressed in the last book of the Rigveda. There is a tendency toward monotheism but perhaps it is more truly termed "kathenotheism." "The quest for unity was not the quest of one holy God but³ of the infinite, the sub-state of all being."

1. Prajapati.

2. Rigveda X. 121. 2, 4, 5, 8, 10.

3. Cave....Living Religions of the East ...p. 22.

III. THE BEGINNINGS OF SPECULATION IN HINDUISM.

This age of speculation is also a period of uncertainty. They were searching for the new and for something more helpful but in the process they were often baffled. At times this attitude is brought out very plainly in their early hymns. The famous Hymn of Creation which is quoted in the last section clearly depicts such a frame of mind; it ends in a confession of uncertainty.

The search for the One continued and despite the fact that the road was often rough and uncertain, speculation symbolizes the Brahmanic age even to the end. They were not quite sure whether it was to be the worship of the many or the One. Terms or names for gods they had without number but somehow they were quite wearied with the system of polytheism; their better religious sense longed to worship the One. They eventually concluded that their many names were just so many aspects or dispositions assumed by the One and thus they were putting forth every effort to understand Him even though it be termed speculation. The poet after describing in obscure and symbolic language the enigma of the universe, declares in a stanza--one which educated Hindus are fond of quoting today:

"They call Him Indra, Mitra, Varuna, Agni;

and He is heavenly noble-winged Garutman.

To what is one, sages give many a title:

They call it Agni, Yama, Matarisvan."¹

Perhaps most famous of the Rigvedic hymns is the Hymn to Purusha. Purusha represents man or humanity and in this hymn is accredited with the creatorship of the universe; in it nature is conceived as being a unity and is described as an extension of the primeaval man:

"A thousand heads had Purusha, a thousand eyes,
a thousand feet.

He covered earth on every side, and spread ten
fingers' breadth beyond.

The Brahman was his mouth: of both his arms
was the Rajanya made.

His thighs became the Vaisya, from his feet the
Sudra was produced."

This hymn, typical of the speculative age, proves itself to be a late hymn of the Rigvedic period for the system of caste had already come to the foreground. Speculative genius in its classic expression is found in the Upanishads and it would be a delight to

leave this period of speculation and quickly pass over to that period of rest as set forth in the Upanishads. But in order to understand and appreciate that portion of the Hindu Scriptures it is quite necessary that we first sense the atmosphere of the Atharvaveda and the Brahmanas. Dreary and wearisome as these books may seem, yet in them can we trace the slow emergence of the doctrines of the identity of the self with the Brahman. And it is this doctrine which in the Upanishads we find transformed into a message of redemption.

ATHARVAVEDA.

Only a few references are made to magic spells¹ in the Rigveda and such seem to be in a section considered the appendix. It is hard to say but some hold that the placation of devils may have existed from the first parallel with the worship of the most noble gods. But at any rate we have in the Atharvaveda which was compiled long after the central portion of the Rigveda, a grand collection of spells. These were apparently designed to avert the anger of the devils or to utilize their assistance to bring destruction to unconquerable foes. The book is valuable in giving us a picture of of India's ordinary life of ancient days--every phase

1. Chiefly in Book X.

of life was consecrated; there was the invention of charms as a means of protection from dreaded beasts and men or to win the admiration and love of those adored or much needed personalities; charms were also effective in invoking blessings for the household and for the harvest. Some magic spells were invented that revenge might be had at any cost even if it require that murder be resorted to. Some of these hymns are mere formulae to be used at the time of impending danger.

The following is a hymn against fear:

"As both the heaven and the earth do not fear,
are not harmed, so, my breath, fear not.
As both the day and the night do not fear, are
not harmed, so, my breath, fear not.
As both sacrament and dominion do not fear,
are not harmed, so, my breath, fear not.
As both truth and untruth do not fear,
are not harmed, so, my breath, fear not.
As both what is and what is to be do not fear,
are not harmed, so, my breath, fear not."¹

We have no reason to suppose that any race was ever wholly free from the dread of the dark powers or was ever without those who practiced magic and various devices for deliverance from them as we find in the

Atharvaveda.

Various magic spells are found in the hymns of this book of fetichism and demonolatry. It is no wonder that there lurks in them the strain of uncertainty--the dread of the great forces and the attempt on the part of man to protect himself from the powers of the unknown.

The following is a hymn written against wild beasts and thieves:

"Up from here have stridden three--tiger, man, wolf;
since hey! go the rivers, hey! the divine forest
trees, hey! let the foes bow.

"By a distant road let the wolf go, by a most distant also the thief; by a distant one the toothed rope, by a distant one let the malignant hasten.

"Both thy two eyes and thy mouth, O tiger, we grind up; upon that also the thief; then the snake, the sorcerer; then the wolf.

"What thief shall come today he shall go away smashed; let him go by the falling off of the roads; let Indra smite him with the thunderbolt.

"Ruined are the teeth of the beast; crushed in also are its ribs; disappearing be for thee the godha; downward go the lurking beast.

"What thou contractest mayest thou not protract;
Mayest thou protract what thou dost not contract;

Indra-born, Soma-born art thou, an Atharvan¹
tiger-crusher."

To this day does the Hindu when in fear or danger recite such fitted sections of the Scriptures as will put his mind at rest in that the effective portion has warded off the evil spirit.

The following is a love-spell with a sweet herb:

"This plant is honey-born; with honey we dig thee; forth from honey art thou engendered; so do thou make us possessed of honey.

"At the tip of my tongue honey, at the root of my tongue honeyedness; mayest thou be altogether in my power; mayest thou come unto my intent.

"Honeyed is my instepping, honeyed my forthgoing; with my voice I speak what is honeyed; may I be of honey-aspect.

"Than honey am I sweeter, than the honey-plant more honeyed; of me verily thou shalt be fond, as of a honeyed branch.

"About thee with an encompassing sugar-cane have I gone, in order to assure absence of mutual hatred; that thou mayest be one loving me, that thou may-

est be one not going away from me." ^{1 2}

The Atharvaveda may rightfully be termed the book of magic spells.

BRAHMANAS.

We turn next to the Brahmanas. While the Atharvaveda is a book of the lower classes, the Brahmanas belong to the priesthood and the aristocratic class. As one studies the Brahmanas a feeling of disappointment comes over one because of the lack of spirituality. The priesthood of this age seems almost de-spiritualized.

The Brahmanas reflect an age when religion was discredited--it was in decay. Prayer and sacrifice were a mere form and the most important thing with the priests was material gain. Hinduism now takes on a different aspect, the Brahman claims for himself a divine sanctity and "the gods talk only to the higher castes."

"When slain, that sacrifice was no longer vigorous. By means of dakshinas (gifts to the priests) the gods again invigorated it Whatever, therefore, fails in this sacrifice when slain, that he now

1. Atharvaveda I. 34.

2. This hymn is used in a ceremony for superiority in disputation: the ambitious disputant is to come into the assembly, from the northeast, chewing the sweet plant. It is also used twice in the mystical ceremonies, once with tying a madugha amulet on the finger, and once on crushing the amulet at the consummation of the marriage.

again invigorates by means of gifts to the priests; whereupon the sacrifice becomes successful: for this reason he makes gifts to the priests.

"He may give twelve; for twelve months there are in the year, and the sacrifice, Prajapati, is the year: thus as great as the sacrifice is, as large as its extent is, by so many (gifts) does he thereby invigorate it.

"Verily there are two kinds of gods; for indeed, the gods are the gods; and the Brahmanas who have studied and teach sacred lore are the human gods. The sacrifice of these is divided into two kinds: oblations constitute the sacrifice to the gods; and gifts to the priests that to the human gods, the Brahmanas who have studied and teach sacred lore. With oblations one gratifies the gods, and with gifts to the priests the human gods, the Brahmanas who have studied and teach sacred lore. Both these kinds of gods when gratified, place him in a state of bliss (Sudha)¹ (i.e. 'they convey him to the celestial world').²

1. Brahmanas IV. 3. 4. 4.
2. Brahmanas II. 2.2.2,4,6.

Religion most assuredly had degenerated and the gods are not thought of or depicted as holy gods. Often are they described as drunken or angry. But very few indeed are the traces of theistic aspirations. The priesthood and the sacrificial system must however have had some basis of faith which was foundation enough to endure till a later period. Varied strains are found in the Brahmanic Scriptures:

"Twofold, verily, is this, there is no third, namely truth and untruth. And verily the gods are the truth, and man is the untruth. Therefore in saying 'I now enter from untruth into truth', he passes from the men to the gods.

"Let him then only speak what is true; for this vow indeed the gods do keep, that they speak the truth; and for this reason they are glorious, glorious, therefore, is he who, knowing this,
¹
 speaks the truth."

This passage seems to disclose a sense of realization that the gods should be on a higher plane than men and one is reminded again and again that truthfulness in the sacrifices is demanded. This ideal no doubt had its influence and formed a part of that foundation of faith which endured till a later period.

1. Brahmanas I. 1. 1, 6.

There are many myths of the gods. Prajapati seems to have risen into prominence; he is supposed to have produced gods, demons and men. But towards the close of the Brahmanic age he steps into the background; speculation began to center around the Brahman and the Atman resulting in the conclusion that the cosmic and the psychic principles are one--the Atman is Brahman. Brahman was elevated to a place above Prajapati and made the creative principle by which even the gods were created. In one of the hymns of the Atharvaveda Brahman is identified with Purusha who is¹ the primaeval man.

In the Brahmanic Scriptures one gets occasional hints that behind all the formalism and ceremony a twofold religious process was at work the result of which one might expect to see in the near future. The Upanishads represent a more intellectual development while the Mahabharata in some sections shows a more devout spirit; the latter however was brought out some four centuries later. Comparatively uninteresting as this period of speculation may be, yet because it is a period of transition it is in one sense, important. We necessarily take up in the next section a study of the Upanishads.

1. Atharvaveda X. 2

IV. ESSENTIAL HINDUISM--A STUDY IN THE UPANISHADS.

In the philosophic hymns of the Rigveda¹ but more especially in the Brahmanas stands out the great equation, the Atman is Brahman. In the Upanishads this doctrine becomes a message of redemption. The endless chain of rebirths seemed to men who were fearful, depressing, and the religious leaders of this age determined to find a means of deliverance from it. They pointed out that the individual soul of man is really one with the Atman and the Brahman and he who knows this, obtains not only peace but is free from the wearisome and endless cycle of rebirth. This is the central message of the Upanishads wherein the Atman, the Brahman, is the one reality.

The Upanishads are quite opposed to the rigid formalism as set forth by the priesthood in the Brahmanas and show a desire for something more spiritual than speculation. In showing their feeling of opposition they did not hesitate to resort to the cruelest sarcasm:

"The dogs came on, holding together, each dog keeping the tail of the preceding dog in his mouth, as the priests do when they are going to sing, praises

1. Rigveda X.

with the Vahishpavamana hymn.¹ After they had settled down, they began to say Him:

"Om, let us eat! 'Om, let us drink! 'Om, may the divine Varuna, Prajapati, Savitri² bring us food! Lord of food, bring hither food! bring it, Om."³

While in the Upanishads the pendulum of religious attitude swings to the opposite extreme from the ideals set forth in the Brahmanas, yet one could hardly say that the Upanishads are anti-Brahmanic. The Upanishads, however, turn away from a rigid routine of religious performances to a remarkable activity and freedom of thought. Under such bold speculation, conservatism is bound to suffer. The Upanishads present a religious awakening or renaissance. In it Brahmins, Ksatriyas and even women are trying to solve great problems; they are thinking for themselves rather than being dictated to by priests.

Though tinged with speculation of the Brahmanas, they had an idea of eternal existence as is shown in the

1. This alludes to a ceremony where the priests have to walk in procession, each priest holding the gown of the preceding priest.

2. Varuna and Prajapati are here represented as epithets of Savitri, or the sun, meaning rain-giver and man protector.

3. Chandogya I. 12. 4, 5.

following passage:

"When the person goes away from this world, he comes to the wind. Then the wind makes room for him, like the hole of a carriage wheel, and through it he mounts higher. He comes to the sun. Then the sun makes room for him, like the hole of a Lambara,¹ and through it he mounts higher. He comes to the moon. Then the moon makes room for him, like the hole of a drum, and through it he mounts higher, and arrives at the world where there is no sorrow, no snow.² There he dwells eternal years."³

"Who knows Spiritual Consciousness passes beyond death, and enters Immortality."⁴

If, as is evident, they believed in eternal existence, we have some basis for our search for monotheistic tendencies in the Upanishads. To show the progressive steps we shall classify our quotations under the following headings:

The One Behind the Many.

It is or He is Brahman.

1. A musical instrument.
2. Here means bodily pain.
3. Brihadaranyaka Upanishad V. 12. 1.
4. Isa Upanishad 11.

It is or He is Atman.

Thou art It.

THE ONE BEHIND THE MANY.

"In the beginning there was that only, which is,
one only without a second."¹

"The One who rules over every single source,
In whom this world comes together and dissolves.
The Lord, the blessing-giver, God adorable--
By revering Him one goes forever to this peace.

"He who is the source and origin of the gods
The ruler of all the great seer.

.....

"Who is overlord of the gods
On whom the worlds do rest,

.....

"More minute than the minute, in the midst of
confusion.

The Creator of all, of manifold forms.

The One embracer of the universe--

By knowing Him as kindly one attains peace forever.

"He indeed is the protector of the world in time,
The overlord of all, hidden in all things,
With whom the seers of Brahma and the divinities
are joined in union.

By knowing him thus, one cuts the cords of death.

"The One embracer of the universe--

By knowing God one is released from all fetters.

"That God, the All-worker, the Great Soul

(Mahatman),

Ever seated in the heart of creatures,

Is framed by the heart, by the thought, by the
mind--

They who know that, become immortal.

.....

"That is the Imperishable "There is no likeness of Him whose name is Great Glory.

"His form is not to be beheld.

No one soever sees him with the eye.

They who thus know him with the heart and mind
As abiding in the heart, become immortal.¹

"That God spreads out each single net (of Illusion)
manifoldly.

And draws it together here in the world.

Thus again having created his Yatis,² the Lord,

The Great Soul (mahatman), exercises universal

1. Svetasvatara Upanishad IV. 11-20.

2. 'Marshals'; literally Exercises. According to Rigveda X. 72. 7 they were Demiurges who assisted in the creation of the world.

overlordship.

"The source of all, who develops his own nature,
Who brings to maturity whatever can be ripened,
And who distributes all qualities (guna-talents)--
Over this whole world rules the One."

"Him who is the supreme Mighty Lord of lords,
The supreme Divinity of divinities,
The supreme Ruler of rulers, paramount,
Him let us know as the adorable God, the Lord of
the world.

"The one controller of the inactive many--

"The One among many who grants desires.

"He who is the maker of all, the all knower, self-
sourced,

Intelligent, the author of time, possessor of
qualities, omniscient,

Is the Ruler of Primary Matter and of the spirit,
the lord of qualities,

The cause of transmigration and of liberation, of
continuance and of bondage.

"Consisting of That, immortal, existing as the Lord,
Intelligent, omnipresent, the guardian of this
world,

Is He who constantly rules this world.

There is no other cause found for the ruling."¹

"Thou art All, Yea, thou art the unshaken one!

O Lord of all, hail unto thee!

The Soul of all, causing all acts,

Hail unto thee, O Tranquil Soul."²

"He asked him: How many gods are there?

As many as are mentioned in the Nivid of the
hymn of praise addressed to the Visvedevas,
namely three and three hundred, three and three
thousand (3306) How many gods are there
really? One Who is the One God?

..... Breath (prana) and he is Brahman (the
Sutratman), and they call him That (tyad)."³

"He is Brahma; he is Indra; he is Prajapati;
(he is) all these gods."⁴

IT IS OR HE IS BRAHMAN. (BRAHMA)

"All this is Brahman. Let a man meditate on that
(visible world) as beginning, ending and breath-
ing in it (the Brahman)."⁵

1. Svetasvatara VI. 7, 12, 13, 16, 17.

2. Maitri V. 1.

3. Brihadaranyaka Upanishad III. 9. 19.

4. Aitareya Upanishad III. 5. 3.

5. Chandogya III. 14. 1.

"That should be known as Brahman, which beyond the gaining whereof, there remains nothing to gain; beyond the bliss whereof, there remains no possibility of bliss; beyond the sight whereof, there remains nothing to see; beyond becoming which there remains nothing to become; beyond¹ knowing which, there remains nothing to know."

"This great unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman. Fearless is Brahman, and he who knows this, becomes verily² the fearless Brahman."

"Encompassing this whole world, the unspeaking, the unconcerned--this is the Soul of mine within the heart, this is Brahma(n). Into him I shall³ enter on departing hence."

"He, verily, who knows that supreme Brahma becomes very Brahma, (God). In his family no one ignorant of Brahma arises. He crosses over sorrow. He⁴ crosses over sin."

"Of that bright power which pervades the sky it is only a portion which is the nectar in the midst of the sun, of which, too, the moon (Soma) and breath-

1. Atmabodha

2. Brihadaranyaka U. IV. 4.

3. Chandogya Upanishad III. 14. 4.

4. Mundaka Upanishad III. 2. 9.

ing spirits (prana) are only sprouts. That
 is Brahma. That is the Immortal. That is
 Splendour. That is the Eternal Rest."¹

"Brahma, indeed, is this immortal. Brahma be-
 fore,

Brahma behind, to right and to left.

Stretched forth below and above,

Brahma, indeed, is this whole world, this widest
 extent."²

"Thou, indeed, art the perceptible. Of thee, in-
 deed, the perceptible Brahma, will I speak. I
 will speak of the right (rita). I will speak of
 the true. Let that favor me! Let that favor the
 speaker!"³

Brahma--Supreme--above all:

"Higher than this (Vedic god, Rudra) is Brahma.

The Supreme, the Great.

Hidden in all things, body by body.

The One embracer of the universe--

By knowing Him as Lord, men become immortal.

"I know this mighty Person (Purusha)

Of the color of the sun, beyond darkness.

1. Maitri Upanishad VI. 35

2. Mundaka Upanishad II. 2. 11.

3. Taittiriya Upanishad I. 1.

Only by knowing Him does one pass over death.

There is no other path for going there.

"Than whom there is naught else higher,

Than whom there is naught smaller, naught greater,

The One stands like a tree established in the

heaven.

By Him, the Person, this whole world is filled."¹

IT IS OR HE IS ATMAN.

"And he (the Atman) can only be described as no, no! He is the incomprehensible, for he cannot be comprehended; he is undecaying, for he cannot decay; he is unbound, he does not suffer, he does not perish. O Janaka, you have indeed reached² fearlessness."

The Atman is the Soul of the world:

"That which is the finest essence--this whole world has that as its soul. That is Reality.³ That is Atman (Soul)."

Atman described in negatives:

"The Soul (Atman) is not this, it is not that (neti, neti). It is unseizable, for it cannot be seized. It is indestructible, for it cannot be destroyed. It is unattached, for it does not

1. Svetasvatara Upanishad III. 7-9.

2. Brihadaranyaka Upanishad IV. 2.

3. Chandogya Upanishad IX. 4.

attach itself. It is unbound. It does not tremble. It is not injured.

Him (who knows this) these two do not overcome-- neither the thought, "Hence I did wrong," nor the thought, "Hence I did right." Verily, he overcomes them both. What he has done and what he has not done do not affect him."¹

Atman, the refuge for all:

"As birds resort to a tree for a resting place, even so, O friend, it is to the Supreme Soul (Atman) that everything here resorts.

"Truly, this seer, toucher, hearer, smeller, tester, thinker, conceiver, doer, the conscious self (Vijnan-atman), the person--his resort is in the supreme imperishable Soul (Atman, Self)."²

"The Universal Atman (Soul) is verily that brightly shining one which you reverence as the Atman (Soul)."³

"More minute than the minute, greater than the great,

Is the Soul (Atman) that is set in the heart of a creature here."⁴

1. Bhihadaranyaka Upanishad IV. 22

2. Prasna Upanishad IV. 7, 9.

3. Chandogya U. V. 12. 1.

4. Svetasvatara Upanishad III. 20.

To Know the Atman, extinguishes desire:

'If a person knew the Soul
With the thought 'I am He (Atman or Brahma)!'
With what desire, for love of what
Would he cling unto the body?'¹

The following describes the Atman:

"This Soul (Atman), assuredly, indeed is Lord,
the Beneficent, the Existent, the Terrible, the
Lord of Creation, the Creator of all, the Golden
Germ, Truth, Life, Spirit, Teacher, Pervader,
Son of Man, the Shining, Vivifier, Creator,
Ordainer, Sovereign, He should be searched for."²

He is Pre-existent:

"In the beginning, Atman (Self, Soul) verily, one
only, was here. He bethought himself: 'Let me
now create worlds.'"³

The Atman is everywhere:

"The Soul (Atman), indeed, is this whole world."⁴

Freedom obtained through the Atman:

"Those who go hence having found here the Soul
(Atman) and those real desires--for them in all

1. Brihadaranyaka Upanishad IV. 4. 12.
2. Maitri Upanishad VI. 8.
3. Aitareya I. 1. 1.
4. Chandogya VII. 25. 2.

the worlds there is freedom."¹

Atman not identical with the body:

"Now even if this body is blind, that one (i.e.
the Self, Atman) is not blind."²

The Atman--the bridge to immortality:

"He on whom the sky, the earth, and the atmosphere
Are woven, and the mind, together with all the
life-breaths,

Him alone know as the one Soul (Atman). Other
words dismiss. He is the bridge to immortality.

Lord of past and future:

"He who knows this experiencer
As the living Soul (Atman) near at hand,
Lord of what has been and of what is to be--
He does not shrink away from Him."³

An absolute unity without diversity:

"As a unity only is It (Atman, Soul) to be looked
upon--

"This indemonstrable, enduring Being,
Spotless, beyond space,
The unborn Soul, great, enduring."⁴

1. Chandogya VIII. 1. 6.
2. Ibid. VIII. 10. 1.
3. Katha Upanishad IV. 5.
4. Brihadaranyaka IV. 4. 20.

Grants all desires:

"So he (Vamadeva) having ascended aloft from this world with that intelligent Self (Atman), obtained all desires in yon heavenly world, and¹ became immortal."

Produced from a pre-existent being:

"In the beginning, verily, this (world) was non-existent.

Therefrom, verily, being was produced.

That made itself a Soul (Atman).

Therefore it is called the well-done."²

Incomprehensible except as existent:

"Incomprehensible is that Supreme Soul (Atman), unlimited, unborn, not to be reasoned about, unthinkable--He whose soul is space!"³

Atman, the source of all:

"From Him, indeed, (who is) in the Soul (Atman) come forth all breathing creatures, all worlds, all the Vedas, all gods, all beings."⁴

Identified with Brahma:

"This Soul (Atman) is Brahma, the all-perceiving."⁵

1. Aitareya Upanishad. III. 5. 4.
2. Taittiriya II. 7.
3. Maitri VI. 17.
4. Ibid VI. 32.
5. Brihadaranyaka U. II. 5. 19.

"That great Soul (Atman) is Brahma."¹

"The Soul (Atman)--that is the immortal, the fearless. That is Brahma."²

THOU ART IT OR THAT ART THOU.

"It is the Self, and thou art It."³

"That which is the finest essence--this whole world has that as its soul. That is Reality. That art thou."⁴

Worshipper appropriates the object of his worship:

"One should worship It as foundation; one (then) becomes possessed of a foundation.

"One should worship It as greatness; one becomes great.

"One should worship It as mind; one becomes mindfulness.

"One should worship It as adoration; desires make adoration to one."

The earnestness of the search for truth in the Upanishads is very marked; this spirit is both delightful and commendable⁵ and is beautifully expressed

1. Brihadaranyaka IV. 4. 25.

2. Maitri Upanishad II. 2.

3. Chandogya VI. 14. 3.

4. Chandogya VI. 9. 4; VI. 10. 3; VI. 11. 3; VI. 12. 3; VI. 15:3.

5. Macnicol, N.--Indian Theismp. 30.

in the following:

"From the unreal lead me to the real.

From darkness lead me to light.

From death lead me to immortality."¹

In the Upanishads, Brahma is presented as the Ultimate Reality, constituting the reality of all things. It is difficult to determine whether or not the Upanishad thinkers realized their ideals in the search for the Supreme Being. These Scriptures however are on a higher ethical and moral plane than those which precede them. While we find in them some speculation, yet for the most part, in the Upanishads is a very different atmosphere--a feeling of restfulness. The fear and magic spells of the Brahmanas seem to be almost forgotten and the rare air of the higher spiritual level is invigorating. In the Upanishads it is the union with Brahman which is the goal of effort. There is a sincere searching after truth and knowledge, and a devotion which demands our attention. The reverence for the One with its resulting worship, which at times points to monotheism, must strictly speaking, be termed monistic for during this period pantheism and also polytheism were existing side by side with monotheism.

1. Brihadaranyaka Upanishad I. 3. 28.

"It is not a new philosophy, it is a new religion, that the Upanishads offer. This is no religion of rites and ceremonies--it is a religion for suffering humanity. It is a religion that comforts the afflicted and gives to the soul that peace which the world cannot give."¹

1. Hopkins.--Religions of India.....p. 239.

V. MONOTHEISTIC TENDENCIES IN BUDDHISM.

In tracing the monotheistic tendencies in Buddhism, we must begin with the study of the teachings of the great founder who unconsciously laid the foundation of a new religion. The Buddha had exhausted his energies in the different schools of Hinduism; he had plumbed all these schools. He then turned his attention to a higher theme--that of deliverance or emancipation and it is this emphasis which typifies the teachings of this able leader. An ancient text puts these words into the mouth of The Buddha:

"Just as the ocean has only one taste, the taste of salt, just so has this doctrine and discipline¹ only one flavor--the flavor of emancipation."

If we look at the teachings of The Buddha himself and do not consider the later developments of Buddhism, one would naturally conclude that Buddhism if not atheistic is certainly non-theistic in character. But since the followers of The Buddha did not consistently maintain his teachings, we find in this system monotheistic tendencies. There is then an amazing difference between the teachings of The Buddha and those set forth by the later adherents of Buddhism. This great system of

1. Chullavagga IX. 1. 4. (Sacred Books of the East
V. XX.....p. 304)

religion like other systems, was obliged to adapt itself to the thinking minds of the succeeding ages. Hence we find the great contrasts in earlier and later Buddhism.

The Buddha never claimed to be inspired by any divine being; he did not consider himself as in any way divine; from what we can learn he never believed or taught that there existed any such thing as God, the Creator and Preserver. He certainly did not intend that his followers should worship him, emphasizing again and again his high ideals for them. In his last moments he assured his sorrowing disciples that the Law would take his place, nevertheless it was not long before he was recognized as the personification of that Law, a Being Supreme.

"If the Buddhist cannot say: 'Thus saith the Lord,' he can say and does say: 'Thus hath The Buddha told us and he is the King of the Dharma. Has he not experienced truth? Is he not himself the Truth?'

"And the teacher himself bids men praise him, not for his moral teachings but because he has 'realized and seen for himself other things, profound, subtle, hard to realize and to understand, yet sweet¹ and tranquillizing.' He has found the birthless

1. Warren--Buddhism in Translationp. 338.

incomparable Yoga-calm of Nirvana."¹

The Buddha considered all companions in the Great Quest for all were fellow victims in the toils of Samsara. He breathes no revenge when disobedience prevails, neither does he offer forgiveness to the penitent. He was in the closest touch with his Inner Circle of followers and like Christ, he resented any undue attention. He showed his appreciation by such admonitions are:

"Whosoever would wait upon me, let him wait upon²
the sick."

In the original teachings of The Buddha there appear to be several important emphases which are noteworthy in our search for monotheistic tendencies; these are (1) the authority with which he spoke, (2) the doctrine of karma or causality whereby he laid stress on individual responsibility, (3) the strong ethical note in his teaching and (4) meditation which is a close parallel to prayer in other monotheistic systems of religion.

1. It was said of Christ that "he taught³
them as one having authority."

1. Saunders, K. T.-Epochs in Buddhist History (1924)
p. 18.

2. Mahavagga VIII. 26.

3. Matthew 7:29.

and this was also said of The Buddha, the Enlightened One." In him his followers found a superhuman, supernatural knowledge and wisdom which they failed to discover in other teachers. It is true, great honor and respect were shown him but there was little tendency to deify him. Yet the tender relationships and his unusual humility of spirit would naturally result in a full-orbed worship with a service of love; this is precisely what did happen shortly after his death; they felt inspired to tell others of his Gospel. He who taught with authority the soullessness of the universe gradually became God to his followers.

2. Springing up as it did in Hindu soil, we might expect to find numerous Hindu conceptions in Buddhism. The doctrine of karma which brings rebirth was not unknown to Buddhists but from its whole process did they seek to be freed. The Buddha looked upon the doctrine of karma as formal and fatalistic and desired to point them to a better way.

"Of all things springing from a cause

The Buddha hath the causes told:

Of how they all shall cease to be,

This, too, our Teacher doth unfold."¹

1. Mahavagga I. 23. 4. 5.

And again--

"Our actions still pursue us from afar

And what we have been makes us what we are."

He plainly emphasized continuous existence, at the same time he insisted that the individual was free. The doctrine of causality is plainly taught in Buddhism and is not contrary to the teaching of The Buddha. The following is an example of the teaching of this doctrine:

"Put aside these questions of the beginning and the end. This is the Dhamma--that being present this must follow; from the rising of that this arises. That being absent this does not come into being.¹ From the cessation of that this too ceases."

The Buddha had every confidence that he might leave with his followers the task to work out a religious interpretation of the law of causality. He did his utmost to give them a sound basis for their faith which was certainly a most valuable contribution to an ethical theism. His faith in realities is nothing short of religious.

3. There is a decided ethical strain in the teachings of The Buddha and this is true of all theistic

1. Majjhima Nikaya 79.

systems. The desire and ignorance of original Buddhism corresponds to sin of purely monotheistic systems.

Nirvana corresponds in a measure to salvation. To attain Nirvana one must practice the Noble Eight-fold path:

right knowledge, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness and right meditation. The eight-fold path appealed to the reason and it was The Buddha's moral discipline for his followers. The Buddha did not point them to a Higher Power but to the highest within themselves.

"The most popular summary of his moral teachings condenses his ethic in a sentence: 'Flee evil, set about doing good, cleanse your inmost thought.'"¹

4. It is only natural that his emphasis on meditation should follow his emphasis on ethic. Especially in later Buddhism is this note of meditation prominent and it is not unimportant in early Buddhism. Meditation in Buddhism is almost equivalent to prayer in Christianity and other monotheistic religions. Such an "Enlightened" mind as The Buddha was able to meditate without the aid of a Personal Object; for his followers this was seemingly impossible.

"There are five principal subjects for meditation:

1. Saunders, K.J.--Epochs in Buddhist History..p.20.

Meditation upon pity.

"	"	compassion.
"	"	sympathy.
"	"	charnel-house, graveyard etc.
"	"	detachment. ¹ "

It is to be expected that the followers of this great leader should meditate upon The Buddha, the "Enlightened One" himself, indeed he became the very center of their worship and meditation.

"The ideal of early Buddhism is the equilibrium of morals (Sila), meditation (Jhana), and intuitive wisdom (Panna)."²

In the Itivuttaka or Logia is found the following:

"All the means available as grounds for right conduct are not worth a sixteenth part of the liberation of the heart through love. That outshines them all in radiance and absorbs them into self."

Thus far then we have found that The Buddha so loved and adored by his followers in life is after his death raised to the position of a Being, Supreme in their thinking. We want now, after a short history of

1. Saunders, K.J.--Epochs in Buddhist History..p.20.
2. Ibid.

of the Hinayana and Mahayana Schools of Buddhism, to examine some of their Scriptures to get further light in our search of monotheistic tendencies in Buddhism.

The teachings and example of Sakyamuni are the original Buddhism (560-480 B. C.). All Buddhist schools claim to be true to the Founder and his Precepts and we are entirely dependent upon their interpretations and records. While there may be some question about some of the Buddhist books being really in accord with the teaching of the Great Leader, yet about his main tenets there is little question.

During the life of The Buddha and for some time after his death there were no written records of his teachings. There were among the monks differences of opinion regarding the interpretation of some of The Buddha's doctrines, at the same time they continued together agreeing to let the other have the same freedom in his teaching. Some among them saw a greater meaning in The Buddha's teaching regarding service--in the vision of some, the world was included. This took place particularly in the Asokan age (250 B. C.). The class with the world-vision soon named themselves the Mahayana School (Great Way) and to distinguish themselves from those who lacked this enlarged vision, termed the others the Hinayana School (Narrow or Lesser Way) whom they

accused of having departed from the ways of the Master.

In the beginning days of the Mahayana School little progress was made. They laid little emphasis on the Arahatsip or self attainment of the Hinayana School neither did they lay stress on the nobler ideal of service of the Bodhisattva of their own group. Both kinds of teaching were set forth by the Buddha, at first being an Arahats and later he upheld the Bodhisattva ideal of service for mankind.

In the Mahavastu which is the transition book between the Hinayana and the Mahayana

"Buddha is as superman. He feels neither hunger nor thirst; he lives in ignorance of carnal desires; It is from consideration for humanity that he behaves as a man or that he is behaving as a man He is superior to the world."¹

The book also emphasizes the saving power of the devotion to The Buddha.

There are two main divisions of the Mahayana School, namely the Full Mahayana and the Paradise Mahayana and it is the literature of this school which furnishes us the best ideas of original Buddhism. Perhaps the richest production is the Lotus of the True Law, also known

1. Mahavastu.

as the Saddharma Pundarika which belongs to the Full Mahayana.

Before we quote from these Scriptures, we might state that numerous passages might be quoted to point out that to them Buddha was practically an omnipotent God, the Supreme Spirit, the self-existent, the Great Father, the Creator, the Destroyer (i.e. he had the power to destroy), the Physician, the Omniscient, the Omnipresent. He does teach the Buddha Law but the events of his birth, life and death are only appearances of this supernatural Being. To induce men to accept the Buddha Laws did he enter into Nirvana. He is the Supreme Being for in his hands are the universe and all the creatures of the universe. His abode is in infinite glory. He possesses maya (i.e. power of illusion) which he uses as his lila (i.e. trick--or sleight of hand). Repeatedly is he reborn in this world for the express purpose of saving individual believers (yet he has a vision for the whole of society); this however does not effect his divine essence which remains constant and the same.

"Homage to the, matchless great Seer, chief god of the gods, whose voice is sweet as the larks. Leader in the world, including the gods, I salute thee, who art so benign and bounteous

to the world.

"How wonderful O Lord, is that after so long a time thou appearest in the world. Eighty hundred complete Aeons this world of the living was without The Buddha.

"It was deprived of the most high of men; hell was prevailing and the celestial bodies constantly went on waning during eighty hundred complete Aeons.

"But now he has appeared, owing to our good works, who is (our) eye, refuge, resting place, protection¹ father and kinsman; he, the benign and bounteous² one, the King of the law."

"In quarrel, dispute, war, battle, in any great³ danger one has to think of Avalokitesvara, who shall quell the wicked troop of foes.

"One should think of Avalokitesvara, whose sound is as the cloud's and the drum's, who thunders like a rain-cloud, possesses a good voice like Brahma, (a voice) going through the whole gamut of tones.

"Think, O think with tranquil mood of Avalokitesvara, that pure being; he is a protector, a refuge, a recourse in death, disaster, and calamity.

1. i.e. the kinsman and friend of the world.
2. Saddharma Pundarika VII. 31-34.
3. Another name for Buddha meaning Savior.

"He who possesses the perfection of all virtues, and beholds all beings with compassion and benevolence, he, an ocean of virtues, Virtue itself, he, Avalokitesvara, is worthy of adoration.

"He, so compassionate for the world, shall once be a Buddha, destroying all dangers and sorrows; I humbly bow to Avalokitesvara.

"This universal Lord, chief of kings, who is a (rich) mine of monastic virtues, he, universally worshipped, has reached pure, supreme enlightenment, after plying his course (of duty) during many hundreds of
¹
 Aeons."

And again,

"Be welcome, thou dispeller of worldly defilement...

"Refresh the thirsty creatures, O Lord of the world!
²
 Now first thou art seen; it is not easy to behold thee. As rare (or precious) as the flowers of the glomerated fig-tree is thine appearance, O Lord.

"By thy power these aerial cars of ours are so uncommonly illumined now, O Leader. To show us thy favor accept them, O thou whose look pierces every-
³
 where."

1. Saddharma Pundarika XXIV. 23-28.

2. The commentator adds: 'in full glory', because we are at noontide.

3. Saddharma Pundarika VII. 39-41.

"I remember, young men of good family, that in the days of yore, many immeasurable, inconceivable, immense, infinite, countless Aeons, more than countless Aeons ago, nay, long and very long before, there was born a Tathagata endowed with science and conduct, a Sugata, knower of the world, an incomparable tamer of men, a teacher (and ruler) of gods and men, a Buddha and Lord. He showed the law; he revealed the dutiful course which is holy at its commencement, holy in its middle, holy at the end, good in substance and form, complete and perfect, correct and pure. That is to say and terminating in the knowledge of the Omniscient, after the attainment of supreme, perfect enlightenment."

The Buddha of the Saddharma Pundarika is practically the Supreme God and as such we find numerous passages indicating that his followers showed devotion to Him. The tone of these passages disclose the idea that the people are not worshipping a god who is far away and to them unknown but a god whom they know to be loving, compassionate, helpful--he is a personal god--the "Enlightened One." He returns to earth from time to time; there are other Buddhas and Bodhisattvas, of these the latter are considered minor divinities living in the heavens helping men and refusing to enter Nirvana so that

they might help men. But the personality of the Buddha eclipses them all. The central position of the Saddharma Pundarika is monotheistic, at the same time it recognizes other Buddhas.

"Hail! thou art come at last, O light of the world! thou born to be bounteous towards all beings.

"Hail! thou hast safely arrived at supreme Buddha knowledge; we feel thankful before thee, and so does the world, including the gods."¹

"O thou whose face is so spotless and bright; thou king and sage! How thy lustre sparkles in all quarters! After having anciently paid homage, O Sugata, I now come again to behold thee, O Lord."²

"They went up to honor, respect, worship, revere and venerate him, saluted his feet with their heads, made three turns round him keeping to the right, lifted up their joined hands, and praised the Lord, face to face, with the following stanzas:

³
"Thou art the great physician, having no superior, rendered perfect in endless Aeons. Thy benign wish of saving all mortals (from darkness) has today

1. Saddharma Pundarika VII. 54, 55.

2. Ibid XXII. 2.

3. According to The Buddha the four chief points in medical art are: 1. the disease, 2. the cause of the disease, 3. necessity to remove that cause, 4. the remedy.

been fulfilled.

"Most difficult things hast thou achieved during the ten intermediate kalpas now past

"Thy mind was tranquil and steady, motionless, never to be shaken; thou knowest no distraction; thou art completely quiet and faultless.

"Joy with thee! that thou so happily and safely, without hurt, hast reached supreme, enlightenment. How great a fortune is ours! we congratulate ourselves, O Lion amongst kings!

"These unhappy creatures do not find the road leading to the end of toils, nor develop energy for the sake of deliverance.....

"But today thou hast, majesty of the world, reached this hallowed, high and faultless spot; we as well as the world are obliged to thee, and approach to seek our refuge with thee, O Protector." ¹

Along with the Full Mahayana was mentioned the Paradise Mahayana which is much simpler in nature. One of the most important works of this school is the Sukhavativyyuha (the Land of Bliss). Innumerable Buddhas there are in this Western Paradise and most important among them is the Amitabha who is the light immeas-

urable. He reigns and lives in Sukhavati, the Paradise of glory and bliss in the western regions beyond the limits of this world. Those who do right actions, pray faithfully, and worship Amitabha with intense devotional feeling, uttering his holy name will attain this Western Paradise and live there eternally.

In Mahayana we might say that Buddhism has reached almost the zenith of a monotheistic conception. He lives as the devatideva in the Western Paradise and the Paradise Mahayana describes very elaborately the place where the Blessed One dwells and tells how to get there. Full devotion is given to Amitabha and prayers are addressed to him. In the Sukhavativyayhas great stress is laid on prayer to and faith in Amitabha as essential for salvation. The relationship between the worshipper and his Lord has parallels in other monotheistic religions.

We quote from the Paradise Scriptures:

"Adoration to Amitabha, to the Gina, to thee, O Muni!

I go to Sukhavati through thy compassion also;
To Sukhavati, with its groves, resplendent with
gold,

The delightful, adorned with the sons of Sugata,--
I go to it, which is full of many jewels and

treasures;

And the refuge of thee, the famous and wise."¹

"It is by the power of The Buddha only that one can see the pure land of Buddha as clear as one sees the image of one's face reflected in the transparent mirror held up before one's face."²

Faith in, meditation on and devotion to The Buddha Amitayus is essential to the attainment of the World of the Highest Happiness:

"What the devotee hears must be kept in memory and not be lost, when he ceases from that meditation; and it should agree with the Sutras, for if it does not agree with the Sutras, it is called an illusory perception, whereas if it does agree, it is called the rough perception of the World of the Highest Happiness; such is the perception of the images, and is the eighth meditation.

"He who has practised this meditation is freed from the sins which otherwise involve him in births and deaths for innumerable millions of kalpas, and during this present life he obtains the Samadhi due to the remembrance of The Buddha.

1. The Larger Sukhavativyuha Intro. to I.
2. Ibid 168.

"Further, when this perception is gained, you should next proceed to meditate on the bodily marks and the light of Buddha Amitayus

"Those who have practised this meditation will, when they die be born in the presence of the Buddha in another life, and obtain a spirit of resignation wherewith to face all the consequences which shall hereafter arise.

"Therefore those who have wisdom should direct their thought to the careful meditation upon that
¹
 Buddha Amitayus "

In the Mahayana School did Buddhism attain to its highest state of monotheism, the Sukhavativyuha presenting the strongest arguments for monotheism. The teachings of this school have come to constitute the popular Buddhism. The Buddha is their Supreme God whose nature is sinless and righteous. He controls the destiny of the universe; he is the savior of men. To him is rendered devotion, adoration and the praise of all human beings. And in every religion do we find that some personal being does the human mind conceive to be the highest and noblest. Humanity demands a personal Supreme God and followers of The Buddha made him such a

1. The Larger Sukhavati-vyuhapp. 179-181.

being after his death and and as such was he worshipped and revered.

"Gautama Buddha in his own grandeur bore witness to One Greater--the Amitabha or Amida Buddha--- that One who in boundless light abideth, life of the Universe, without color, without form, the Lover of man, his Protector and Refuge. He may, He must be worshipped, for in Him are all the essential attributes of the Deity, and He, the Saviour of mankind, has prepared a pure land of peace for his servants, beyond the storms of life¹ and death."

While at first one would term Buddhism non-theistic, the more one studies Buddhism the more unwilling does one become to say that Buddhism has no God. The monotheistic tendencies are very strong though contrary to the teaching of the founder of this world wide religion. Such tendencies naturally developed after the personal influence of the great leader was withdrawn. Buddhism is far from being non-theistic; it is positively theistic; and it seems that today there should be no hesitation in classifying it among the monotheistic systems of religion.

1. Buddhist Psalms.....Intro. p. 11.

Buddhism, flourishing in India at the time when her population was resenting and turning away from endless speculation and formalism to something which would satisfy, there can be no doubt that the teachings of The Buddha with their subsequent monotheistic development had great influence upon many of the followers of Hinduism as well as the further development of Hinduism itself. The "Enlightened One" bravely steps to the foreground and declares with warmth and feeling:

"I am the Father of the world:

All men are my children;

All are destined to Buddhahood."¹

ADI-BUDDHISM IN NEPAL.

Even though India is the birth place of Buddhism, it is to Nepal we must go for the highest development of the Adi-Buddha doctrine. Here we may best study not only the cult and the doctrine but also the emanations of the Adi-Buddha which throw light on the later Mahayana Buddhism.

While Mahayana Buddhism would say, "Of all that proceeds from causes, the Tathagata has explained the cause," Adi-Buddhism would declare, "Of all that proceeds from causes the Tathagata IS the cause." Here then we

1. Saddharma Pundarika--(Saunders's-Epochs in Buddhist History)p. 47.

find the historic Buddha the "representative of a First¹ Cause, unoriginated, self-existing Svayambhu; and this² is the deity worshipped at the capital of Nepal."

"He has never been seen; he is in Nirvana.

Nevertheless he is pure light, he issues from the 'void' (Sūnyatā)³ and his names are innumerable."

Avalokitesvara is said to be derived from the meditation of Adi-Buddha and cooperates in the creation of the world.

The Adi-Buddha doctrine may be summarized as follows:

"In the beginning, when all was void was the Om, and from it the self-existent Svayambhu, the Adi-Buddha, by his own will was manifest, who was before all. As a flame he issued from the Lotus, and from him, who is without form, all things proceed; from him proceed the Dhayani-Buddhas, and from them the Dhayani-Bodhisattvas, through whom the worlds are made.

In eternal calm of contemplation dwell Adi-Buddha and Dhayani-Buddhas; to whom shall prayer be made?

1. This title occurs first in Buddhist literature in Milinda Panha p. 241, where it meant, "self-enlightenment."

2. Saunders, K.J.--Epochs in Buddhist History--p.194.

3. "Adi-Buddha"--Encyclopedia of Religion & Ethics. VOL. I.

To the creative and sustaining powers, the Dhayani-Boddhisattvas, who are to them as his hand is to man. Compassionate are they to the world, and obedient to his behest.¹

It seems that many ideas have blended to produce this cult of Adi-Buddha; it is strongly theistic. But this is not brought out so much in worship to him as a supreme being as it is in the prominence given one of his emanations.

"The Adi-Buddha system consists, properly speaking, in superimposing on the five or six Buddhas a Being who, however invisible and inactive he may be in principle, is nevertheless a god. His body, which if a 'body of law' is called samantabhadra, 'universally propitious,' a title borrowed from the Bodhisattva of that name. The ordinary Buddhas etc., are not his 'reflections' in an inferior world; he is different from them, for they proceed from him at a fixed moment of his existence; there are emanations or creation by means of dhyana."²

It can be held, then, that this cult of Adi-Buddha is a cult having the marks of monotheism strongly manifested.

1. Saunders, K.J.--Epochs in Buddhist History--p.196 f
2. Encyclopedia of Religion and Ethics.

VI. POPULAR HINDUISM AS SHOWN IN THE BHAGAVADGĪTĀ.

The Bhagavadgītā or Song of the Blessed One, can hardly be dated earlier than the second century before Christ. The Mahabharata and Bhagavadgītā which is a part of it, comprise the earliest popular literature of India; they sprang from the heart of the people. Our search for monotheistic tendencies in the religious books of Hinduism before this date has led us in paths which at times were dark and dreary, then again would wind about through fields of mythology, superstition and speculation. There have been however as in other lands and ages in the search for God, occasional shafts of sunshine dispensing the gloom and encouraging us to go on. In the study of the Bhagavadgītā the radiant atmosphere delights our spiritual sense.

In India today, the value of this "lay Upanishad", often termed the Song of the Blessed One, cannot easily be overestimated. "No Hindu book so merits study by those who would understand the vital forces of Hinduism."¹ It seems the author or whoever placed it in its present position, his own deep reverence for the character of Krishna, weaving the most spiritual contributions of the Upanishads with the most helpful parts of

1. Cave, S.--Living Religions of the Eastp.42.

the philosophies of his time, and at the same time he did not fail to bind people to the ordinary life and worship of Hindu society.¹ In it there is a close² approach to ethical monotheism which gleams forth from nearly every page, though pantheistic monism is never absent.

From the time when the great figure of Varuna was lost in the pantheon of the many Vedic gods, no deity appears above the horizon of the Indian sky so worthy of worship, so morally exalted as the 'Blessed One' who in this song comes into prominence. Says the Bhagavadgītā in contrast with the Upanishads: "Every one derives his faith from the inmost tendency of his heart; the man is all faith, he is that which he has faith in."³ From this point of view it is essential to our further study that we know how the worshippers of the 'Blessed One' regarded the character of Krishna. The Bhagavadgītā will give us the attitude of the layman; J. N. Farquhar has termed this book the 'layman's Upanishad,' which gives us the noblest and purest expressions of Hinduism.

In making a study of this interesting poem we

1. Farquhar, J.N.--Primer of Hinduismp.89.
2. Macnicol, N.--Indian Theismp.75.
3. Pratt, J.B.--The Psychology of Religious
Beliefp.103.

find emphasis is laid on the supremacy of Krishna and the theories of Bhakti-yoga, Inana-yoga and Karma-yoga. Very significantly, Krishna is set forth as supreme--as the absolute Brahma and as such becomes the object of all the meditation of the sages of the Upanishads. At the same time Krishna as a personal God may be approached with sacrifice and prayer. "The significance of Karma-yoga lies in its combination of philosophy with the popular life: as Krishna unites the loftiest meditation of the philosopher with the simplest worship of the ignorant, so Karma-yoga unites philosophic renunciation of the world with practical every day life." ¹ The Karma-yoga demands the performance of duty without the thought of reward; thus can the philosophic ideal be fulfilled. It insists that the devotee at the same time continue in the ordinary walks of life; thus does he fulfil his duty as a member of a Hindu family and caste. Even though the Bhagavadgītā is a book for the laymen, it has no parallel in laying hold of the educated classes of India.

We find no passage in the book which is an attempt to turn the worshippers away from castes: instead he is as anxious for them to obey the rules of

1. Farquhar, J.N.--A Primer of Hinduismp.90.

caste as he is to help them rise to the philosophic meditation of the absolute Brahman; in his ideal for them both are possible. While there are in the Bhagavadgītā monotheistic elements, we find in it also the remains of polytheism, and also a consistent pantheism. For example, to point out the former element of polytheism:

"Even the devotees of other Gods, who worship full of faith, they also worship me, O sun of Kuntī, though contrary to the ancient rule.

"They who worship the Gods go to the Gods; to the ¹Pitris go the Pitri-worshippers; to the Bhutas ²to those who sacrifice to Bhutas; but my worship-³pers come to me."

And again,

"Of the Adityas I am Vishnu; of radiances the glorious sun; I am Marichi of the Maruts, of the asterisms the moon am I.

"Of the Vedas I am the Sama-Veda, I am Vasava of the gods; and of the senses I am Manas, I am of

1. Pitris are ghosts.

2. Bhutas are nature-spirits of a somewhat goblin-like type.

3. Bhagavadgītā IX. 23, 25.

living beings the intelligence."¹

"With mouths, eyes, arms, breasts multitudinous,
I see Thee everywhere, unbounded Form.
Beginning, middle, end, nor source of Thee,
Infinite Lord, infinite Form, I find;
Shining, a mass of splendour everywhere."²

The above passages have been presented in figures of speech which the people of that time could understand.

Not many passages relating to polytheism are to be found in the Bhagavadgītā but there are numerous ones in which pantheism is evident:

"He the highest Purusha, O Partha, may be reached by unanswering devotion to Him alone, in whom all beings abide, by whom all This³ is pervaded."⁴

"By Me is all this world pervaded, in My manifested aspect; all beings have root in me, I am not rooted in them,

"Nor have beings root in Me; behold my sovereign Yoga! The support of beings yet not rooted in beings, My Self their efficient cause.

1. Bhagavadgītā X. 21, 22.

2. Ibid XI. 16, 17.

3. This, the universe, in opposition to That, the source of all.

4. Bhagavadgītā VIII. 22.

"As the mighty¹ air everywhere moving is rooted in the Akaska, so all beings rest rooted in me-- thus know thou.

"All beings, O Kaunteya! go into my Prakriti at the end of a Kalpa;² at the beginning of a Kalpa I again send them out.

"Abiding Prakriti's Lord, I send forth again and again all this multitude of beings, helpless, by the force of Prakriti."³

And again:

34. "And all devouring death am I, and the origin of all to come

33. "I also (am) inexhaustible time, I the supporter whose face turns everywhere.

42. "Having pervaded this whole universe with a portion of Myself, I remain."⁴

"With roots above, branches below, the Asvattha is said to be indestructible; the leaves of it are hymns; he who knoweth it is a Veda-knower.

"Downwards and upwards spread the branches of it, nourished by the Gunas, the objects of the senses its buds; and its roots grow downwards, the bonds

1. Sky, firmament.

2. A period of activity or manifestation.

3. Bhagavadgita IX 4-8.

4. Ibid X. 33, 34, 42.

of action in the world of men."¹

"Permeating the soil I support beings by my vital² energy, and having become the delicious Soma I nourish all plants.

"I, having become Vaishvanara, take possession of the bodies of breathing things, and united with³ Prana and Apana, I digest the four kinds of food."

And again:

"Thinking on That,⁴ merged in That, established in That, solely devoted to That, they go whence there⁵ is no return, their sins dispelled by wisdom."

(Practically in the whole of section V. do we find the same thought as in the principal Upanishads.)

The peculiar factor of the Bhagavadgītā is that it plainly states the Brahman of the Upanishads has come in the form of a person, declaring him to be the Krishna, so often mentioned in the poem. Man felt the need of a personality to worship; he was not satisfied to worship a neuter substance. "Krishna is seated⁶ at the heart of everything," and is the actual sub-

1. Bhagavadgītā XV. 1, 2.

2. "Having become the watery moon" is the accepted translation.

3. Bhagavadgītā XV. 13, 14.

4. The source of all.

5. Bhagavadgītā V. 17.

6. Ibid XV. 15.

stance of the universe immanent in all beings; he is also the transcendent God who rules the universe and controls its destiny, "Brahma, the Lord, upon his¹ lotus-throne."

This Great One is also portrayed as condescendingly coming down to man so that he might enter into personal relationship with him.

"No doubt the religious power of the Bhagavad-gītā and its continuous influence over men's hearts in India to this day is to be explained by the fact that, while it rests upon the Upanishads and accepts their teaching of a God who is the life and the indwelling glory of the universe, at the same time it passes beyond that cold conclusion to reveal him at the same time Savior, near to men's need, and responding in his grace² to the cry of their faith."

Krishna, the Avatar or incarnation, is shown to become incarnated whenever it was necessary.

We shall next consider the monotheistic tendencies found in this book of popular Hinduism, the Bhagavadgītā. We need not here discuss the historicity of Krishna but we are eager to discover whether there

1. Bhagavadgītā XI. 15.

2. Macnicol--Indian Theismp. 80.

is the tendency to attribute to one person, whether historical or mythological, all the qualities of a divine personality and whether he is worshipped as such. Krishna seems to stand in the same relationship to his devotees as Christ stands to the believers. More bold than Christ, Krishna claims to be God in the Gita; all the attributes of God are combined in him. He is all that monism, pantheism and even polytheism lay claim to; we shall now discover if he is all that monotheism declares her God to be.

Krishna identifies himself with Brahman of the Upanishads:

"The multitudes of the Gods, or the great Rishis, know not My forthcoming, for I am the beginning¹ of all the Gods and the great Rishis."

"Even as Thou describest Thyself, O supreme² Ishvara, I desire to see Thy form omnipotent, O best of beings.

"If thou thinkest that by me It can be seen, O Lord of Yoga, then show me Thine imperishable³ Self."

"He who thinketh upon the Ancient, the Omniscient,

1. Bhagavadgītā X. 2.

2. The supreme Lord as creator and ruler of a universe.

3. Bhagavadgītā XI. 3, 4.

the All-Ruler, minuter than the atom, the supporter of all, of form unimaginable, refulgent as the sun beyond the darkness.

"..... he goeth to this Purusha, supreme, divine."

Arjuna sees in the process of transfiguration of Krishna all the attributes of a transcendent, immanent God. At the same time he is Arjuna's closest friend. Arjuna saw:

"The God all marvellous, boundless, with face turned everywhere.

"If the splendour of a thousand suns were to blaze out together in the sky, that might resemble the glory of that Mahatma.

"There Pandava beheld the whole universe, divided into manifold parts, standing in one, in the body of the God of Gods."¹

Arjuna was given immortal eyes to behold the "Blessed One."

"But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee! Behold My sovereign Yoga!"²

and then being overwhelmed with astonishment, prays for forgiveness:

1. Bhagavadgītā XI. 11-13.
2. Ibid XI. 8.

"Naught know I anywhere, no shelter find,
 Mercy, O God, refuge of all the worlds!"¹

There is no end to the attributes of Krishna:

"The Blessed Lord said: Blessed be thou! I will
 declare to thee My divine sovereignty by its chief
 characteristics, O best of the Kurus; there is no
 end to details of Me."²

"There is no end to My divine powers, O Parantapa!
 What has been declared is illustrative of My in-
 finite sovereignty."³

Worship and a prayer for forgiveness:

"In fear the hosts of Siddhas prostrate fall.

"How should they otherwise, O loftiest Self!

First Cause! Brahma Himself less great than Thou.

Infinite, God of Gods, home of all worlds,

Unperishing, Sat Asat, That supreme!"⁴

"First of the Gods, most ancient man Thou art,

Supreme receptacle of all that lives,

Knower and known, the dwelling-place on high,

In Thy vast Form the universe is spread.

"Thou art Vayu, Yama, Agni, moon,

Varuna, Father, Grandsire of all:

1. Bhagavadgītā XI. 25.
2. Ibid X. 19.
3. Ibid X. 40.
4. Righteous.

Hail, hail to Thee! a thousand time all hail!

Hail unto Thee! again, again, all hail!

"Prostrate in front of Thee, prostrate behind,

Prostrate on every side to Thee, O All.

In power boundless, measureless in strength,

Thou holdest all: then Thou thyself art All.

"If thinking Thee but friend, importunate,

O Krishna, or O Yadava! O friend!

I cried, unknowing of Thy majesty,

And careless in the fondness of my love;

"If jesting, I irreverence showed to Thee,

At play, reposing, sitting or at meals,

Alone, O sinless One, or with my friends,

Forgive my error, O Thou boundless One.

"Father of worlds, of all that moves and stands,

Worthier of reverence than the Guru's self,

There is none like to Thee. Who passeth Thee?

Preeminent thy power in all the worlds."¹

Indestructible and above all:

"Since I excel the destructible, and am more

excellent than the indestructible, in the world

and in the Veda I am proclaimed Purushattama."^{2 3}

1. Bhagavadgītā XI. 36-43.

2. The highest Purusha (man).

3. Bhagavadgītā XV. 18.

"There is naught whatsoever higher than I."¹

"I am the Generator of all; all evolves from Me; understanding thus, the wise adore Me, in rapt devotion."²

"But what is greater than Buddhi³ is He."⁴

"For I am the abode of Brahman, and of the indestructible nectar of immortality, of immemorial Dharma, and of unending bliss."⁵

Krishna is set forth as pre-existent:

"He who knoweth Me, unborn, beginningless, the great Lord of the world, he among mortals without delusion, is liberated from all sin."⁶

Krishna lays extraordinary claims on the devotee:

"Merge thy Manas in Me, be my devotee, sacrifice to me, prostrate thyself before me, thou shalt come even to Me. I pledge thee my troth; thou art dear to Me.

"Abandoning all Dharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."⁷

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| 1. Bhagavadgītā | VII. 6. |
| 2. Ibid | X. 8. |
| 3. Understanding. | |
| 4. Bhagavadgītā | III. 42. |
| 5. Ibid. | XIV. 27. |
| 6. Ibid. | X. 3. |
| 7. Ibid. | XVIII. 65, 66. |

Krishna not afar off but near to man:

"I the Father of this universe, the Mother, the Supporter, the Grandsire; the Holy One to be known, the Omkara, and also the Rig, Sama, and Yajur.

"The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable."¹

Through Krishna the devotee may obtain eternal life:

"'Om!' the one-syllabled Brahman, reciting, thinking upon Me, he who goeth forth, abandoning the body, he goeth to the highest goal."²

THREE WAYS OF ENTERING INTO RELATION WITH THE SAVIOR OF THE BHAGAVADGĪTĀ:

a. Bhakti marga or the way of devotion.

"And he who serveth Me exclusively by the Yoga of devotion, he, crossing beyond the Gunas, he is fit to become Brahman."³

"To those men who worship me alone, thinking of no other, to those ever harmonious, I bring full security of Yoga."⁴

b. Jnana Marga or the way of infinite wisdom.

- | | |
|-----------------|-------------|
| 1. Bhagavadgītā | IX. 17, 18. |
| 2. Ibid | VIII. 13. |
| 3. Ibid | XIV. 26. |
| 4. Ibid | IX. 22. |

"Those verily who, renouncing all actions
in Me, and intent on Me, worship meditating
on Me, with whole hearted Yoga,
"These I speedily lift up from the ocean of
death and existence, O Partha, their minds¹
being fixed on Me."

c. Karma marga or the way of causality.

i.e. deeds and actions and their effect.

Attachment, to Krishna is to be the result
of Karma.

"He who seeth inaction in action, and action
in action, he is wise among men, he is²
harmonious, even while performing all action."

"But even these actions should be done leaving
aside attachment and fruit, O Partha; that is³
my certain and best belief."

In regards to duty there is a higher ethical
note than found in the books prior to this age and this
is perhaps the most unique contribution of the Bhagavad-
gītā. Duty should be done without any attachment what-
ever. On this point it rises to the level of Christian
ethics:

1. Bhagavadgītā XII. 5, 6.
2. Ibid. IV. 18.
3. Ibid. XVIII. 6.

To injure none by thought or word or deed,
 To give to others and be kind to all--
 This is the constant duty of the good
 High minded men delight in doing good,
 Without a thought of their own interest.
 When they confer a benefit on others
 They reckon not on favors in return.

In the Bhagavadgītā is the central figure of Krishna; the attributes ascribed to him and his mastery in all events give us some idea of this great character. Many conceptions are given and in these various aspects the Bhagavadgītā appeals to the emotions, the intellect and the will. Krishna to them is the Savior who seems so near to them, others are lost in the background.

"In its intellectual seriousness, its ethical nobility, and its religious fervor, the Bhagavadgītā presents a combination that is unique in Indian religion, and that explains the remarkable influence the poem still exercises over many types of the Indian mind."¹

The Bhagavadgītā makes perhaps the nearest approach to ethical monotheism before the Christian era.

1. Macnicol, N.--Indian Theismp. 75.

THE SADDHARMA PUNDARIKA AND THE BHAGAVADGĪTĀ COMPARED.

The Saddharma Pundarika has been called the Fourth Gospel of Buddhist religious literature while among the sacred books of the Hindus, the Bhagavad-gītā is the parallel of John's Gospel. These are products of approximately the same age and apparently in the same stage of development. It is not strange, then, that we should find in them some points in common; the authors of these volumes endeavored:

- a. To relate the hero to the eternal order.
- b. To state the eternal order in terms of the hero.
- c. To universalize the truth.
- d. To cheer drooping spirits.
- e. To reveal the continued presence.¹

In each case was emphasis laid on right living yet at the same time is presented a social gospel in terms of the individual serving the society and doing so joyfully and modestly. A common motto might be: "Others."

1. Class notes--From lectures on Sacred Books of the East by K. J. Saunders.

VII. FURTHER DEVELOPMENTS OF HINDUISM.

With the completion of the Bhagavadgītā, Hinduism had reached a certain "set"--it could offer to the wise a well developed system of speculation presented in the Brahmanas and in sections of the Upanishads, and to ordinary men and women the cult of the gods to which the Bhagavadgītā gave considerable interpretation. Centuries intervened between the age of Popular Hinduism and its modern developments. This section will be concerned with the developments between the first and the beginning of the nineteenth centuries.

DEVELOPMENT OF SPECULATION.

Though not a philosophy themselves, the Upanishads present plenty of materials for a philosophy. In these Scriptures, the most authoritative of the period, is developed an artful system of mnemonics best set forth in the Vedānta Sūtras; these are however, practically unintelligible without commentaries. The basis for any Vedantic system must embody the teachings of "the three institutes," namely the Vedānta-sūtras, the Upanishads and the Bhagavadgītā. Many commentators have tried to enlighten the multitudes with their interpretations of these institutes but Sankara and Ramanuja

met with greater success than did the others.

¹
Sankara, one of India's philosophers, was the protagonist of Hinduism and also a founder of monasteries which to this day are famous though they are not as influential as they once were. It is said that his is one of the greatest names in the history of India; his commentary highly recommends itself to those who can ¹⁰pb^d through its tedious pages. He deals with the full and classic expression of the most influential form of Vedanta at the present time; this is often described simply as the Vedanta.² He has endeavored to give the teachings of the Upanishads greater unity and coherence.

He emphasizes that in the Upanishads two kinds of knowledge are spoken of namely, a higher and a lower knowledge. The one reality--the Self is the only knowledge accepted by the higher knowledge but this one reality is inherently unknowable. What is knowable is the phenomenal world but this he declared is unreal. Ethics and religion he considered should be classed among the unreal. That one reality he claimed was Brahman and since every soul is the complete and undivided Brahman,

1. Born in Malabar, A. D. 788.

2. This work is available in Vols. XXXIV and XXXVIII of the Sacred Books of the East.

he argued that the soul must be infinite. According to Sankara, the only means of redemption was the knowledge that the soul is identical with the Brahman. This theory, he points out, makes redemption possible to the three highest castes, the Sudras not being allowed to study the Scriptures from whence such knowledge comes. All else but Brahman is maya or illusion. It is knowledge which gives Brahman reality. He made an attempt to reconcile an absolute monism with the practices of polytheism. But surely there is little room for theism at least for an ethical theism in a system of such absolute and unflinching monism.

Sankara is honored by the Hindus not only as a teacher of the absolute but as Yogin and a worker of miracles. A number of hymns of devotion to the gods¹ have been assigned to him.

²
Ramanuja, another commentator made a sincere attempt at Theism; perhaps it should be termed a monism for he discounts the difference made between Brahman and Isvara but he endeavors to legitimatize in the Vedanta the belief in a supreme God of grace.

1. Cave, S.--Living Religions of the East---pp.49,50.
Vol. XLVIII..... p. 770.
2. He lived in the 11th century near the greatest Vaishnavite center. His commentary is to be found in the Sacred Books of the East. Vol.XLVIII

We know from Scripture that there is a Supreme Person, whose nature is absolute bliss and goodness, who is fundamentally antagonistic to all evil, who is the cause of the origination, and dissolution of the world, who differs in nature from all other beings, who is all knowing, who by his mere thought and will accomplishes all his purposes; who is an ocean of kindness, as it were, for all who depend on Him, whose name¹ is the highest Brahman."

According to Ramanuja souls are freed from the endless cycle of rebirth by devotion to and meditation on the Lord and being thus redeemed, do not merge into the great Being but may enjoy communion with him. It is a theism but it is imperfect. Like many Hindu thinkers he accepted the doctrine of Karma which compelled him to assume that God is without motive or desire. The created world is a result not of love but of "sport." At times he presents Brahman as redeemer and then again it seems his part in redemption is merely passive. This is inevitable for a living God can find no sufficient place in the universe in such a doctrine of Karma. But he leads his followers to a higher plane.

1. Ramanuja's Commentary--Sacred Books of the East
Vol. XLVIII.....p. 770.

spiritually.

In one of the works of Ramanuja appears a brief poem of a devotional character which is dedicated to Vishnu. Its earnest piety bespeaks the real religious value of Vaishnavism of the South. Ramanuja well expresses the emotion of the sect in this poem for it is full of sincerity which cannot be mistaken:

"The vessel of a thousand sins, and plunged

Deep in the heart of life's outrageous sea,

I seek in Thee the refuge of despair;

In mercy only, Hari (savior) make me Thine...

But for Thee I am masterless; save me

There's none to earn Thy mercy. Since our fate
Weaveth this bond between us, master mine,

O guard it well and cast it not away

Lord Madhava, whatever mine may be,

Whatever I, is all and wholly Thine.

What offering can I bring, whose wakened soul

Seeth all Being bond to Thee for aye?"¹

Ramanuja with others held to faith in a real personal deity. In the refusal on the part of Ramanuja's followers to recognize the worship of any other gods besides those of the Vaishnavite pantheon,

1. Barnett, L.D.--Translation in The Heart of
India p. 42.

there is a movement towards monotheism such as India¹ seldom portrays. And then again as in all Vaishavite sects there was a subsequent tendency to fantastic exaggeration indicating a weakness somewhere.

Ramanuja's system was well planned nevertheless this did not prevent his followers from wild and dangerous aberrations.

The name of Ramanuja is perhaps the greatest name in the whole history of Vaishavite development. He attempted to complete for Indian Theism the work begun by the unknown author of the Bhagavadgītā.

THE DEVELOPMENT OF SECTARIANISM.

In the latter part of the Bhagavadgītā we find Vishnu beginning to come into prominence and at the time of the completion of the Rāmāyana, Vishnu and Siva have found an equal place with Brahma. Since Brahma was not a popular god, the followers of both Vishnu and Siva grasped the opportunity to give their god the supremacy. Here we have sectarianism with attending hatred and they became mutually hostile sects. To again establish peace, an attempt was made to reconcile the sects and give equal prominence to these gods, coordinating the functions of the three

1. Macnicol, N.--Indian Theismp. 102.

by recognizing Brahman as creator, Vishnu as preserver¹ or sustainer and Siva as destroyer. This satisfied none of the three sects; their sectarian zeal could not wane for each sect had claimed for its god all these functions. Each sect felt, to accept such an arrangement would displease their deity. In the Puranas we find sectarianism has given expression to its sentiment. These Scriptures could be read by women and also by men of lower castes consequently they have greatly influenced Popular Hinduism.

VAISHNAVISM.

In the Vaishnavite Puranas the mischievous and the licentious boy, Krishnu is shown in relation to the shepherd girls. Many were his consorts and later is added a legend of the love of Radha, his mistress--this story was used to show the relation of a soul to its God--that of a passionate woman to her lover. Low ideals were certainly present in their religion which tended to border more and more on the erotic and the sensuous. On the other hand Krishnu has been worshipped in purity; the types of such worship of Krishna are found described in the Marathi

1. So the followers of Sankara recognize the triad as coequal manifestations of the supreme Brahman and destined to be reabsorbed in it.

hymns of West India, in which Krishna is shown not as the lover of his above mentioned mistress but as the true husband of another, Rukmini, she being his lawful wife. In the following hymn Tukaram speaks the universal language of devout trust in God:

"Holding my hand thou ledest me,

My comrades everywhere.

As I go on and lean on thee,

My burden thou dost bear.

"If as I go, in my distress

I frantic words would say,

Thou settlest right my foolishness,

And tak'st my shame away.

"And thou to me new hope didst send,

A new world bringest in;

Now know I every man a friend

And all I meet my kin.

"So like a happy child I play

In thy dear world, I go,

And everywhere--I Tuka,¹ say--

Thy bliss is spread abroad."²

India's millions have been captivated with

1. Tukaram lived from 1608-49 A. D.

2. Dr. Macnicol--Psalms of Maratha Saints.

the story of Rāma and Sita, his beautiful and faithful wife. It has been taught to the children of India as have the Bible stories to the children of Christian lands. Rāma was believed to be the partial incarnation of Vishnu. In this story he is presented as a redeemer who is compassionate and is represented as "a snake to annihilate toad-like error; the annihilator¹ of hell."

"Rama alone is all beautiful, all wise, full of compassion, and of loving-kindness for the destitute, disinterested in his benevolence, and the bestower of final deliverance."

Many, especially in North India have found comfort in this simple story for they believe its promise that "by incessantly and devoutly repeating the name of Rāma," all the faithful may truly attain unto felicity.²

SAIVISM.

Great indeed is the fascination which Siva has for his followers; it is difficult to understand it. The prototype of Siva, Rudra is represented in the Rigveda as a dreaded storm-god. In the Svetasvatara Upanishad, Siva is Lord Supreme while in the Mahabharata his phallic emblem of today symbolizes him. In the

1. Chanddogya VII. 12.
2. Chanpai I. 24.

minds of the people he is connected with the extremes--procreation and death. No "descents" or incarnations but only temporary theophanies are recorded of Siva, at the same time a great wealth both of speculation and devotion have centered in this mysterious figure. Not only in Benares, the holy city of India, but even in the remotest village may be found his emblem crudely hewn in stone. Saivism has flourished especially in the South of India where the very famous temples of Tanjore and Madura are dedicated to Siva; here they still continue singing the beautiful Tamil hymns of the Saiva saints. In these hymns he is recognized as a Being both Supreme and compassionate who has the power to release from bondage. Some of the myths are most unattractive yet the devotion seems so genuine though often grotesque in its expression. It is still influential and among its disciples are to be found some learned and devoted men.

The worship of the goddesses, especially Durga or Kali, is very closely associated with the worship of Siva; Kali is represented as the consort of Siva and she is conceived of as his sakti or power. Some hold that it is the Sankhyan system of dualism¹ plus superstition. Some phases of this worship are

1. Cave, S.--Living Religions of the East..p.53.

obscene and vile while others are respectable and connected with ordinary Saivism. Kali is much feared through the whole of India and in Bengal the majority¹ of Hindus are said to worship goddesses.

In discussing Saivism, we have also to consider the Siddhanta philosophy² which explains Advaitam as meaning a unity or identity in duality and Dwaitam as two. In that duality is recognized a relation which is one yet a difference in substance is felt. The relation is seen as Dwaitam (two) and yet not two. Advaitam is the term given to this relation and the resulting philosophy is known as the Advaitam philosophy. And Siddhanta is another term applied to it since it contains or is the highest truth.

According to Siddhanta philosophy it is impossible to separate God and Jagat (the universe including souls) for they are very closely and minutely associated. All beings are dependent on Him--He is the only absolute Being. God, being the life of the universe, their existence is dependent on Him; nevertheless they are distinctly separate and can never be

1. J. C. Oman estimates that the worship of Durga or Kali is practically the religion of probably three-fourths of the Hindu population of Bengal (The Brahman's Theists and Moslims of India..p.24)
 2. Chetty, D. Gopaul-New Light upon Indian Philosophy.....p.74.

called one and the same Ekam (one).

In Saivism an intimate union of God and the soul are noted and just here is where the advaita relation is particularly applicable. These factors-- God and souls--are so closely connected that they cannot be considered independent factors. The souls' existence depends wholly upon the existence of God. "The gist of Siddhanta philosophy is that the soul does not exist apart from God, but that it is fully dependent upon God and that the dependence is so full and complete that if you take away God, there would be no souls. This dependence cannot be taken to mean that God and souls are but one and the same."¹

This Siddhanta Philosophy is a part of the later Saivism and is brought out too in the poetical expressions of the saints. This development of Hinduism is an interesting study in itself.

When at the close of the eighteenth century we come to examine Hinduism, its energies have long since waned; its vital forces for the time at least, had become exhausted. Learning had found its place in the background for it had almost ceased. Among the scholars there was a great lack of knowledge regarding

1. Chetty, D. Gopaul--New Light upon Indian
Philosophy.....p.75.

the religious books--to some scholars the Upanishads were unknown and those who knew their contents jealously guarded them from the public.

Today it is not the lewd and foolish Krishna of the Puranas but the Krishna of the Gītā we hear praised. The idolatry of the present age is not the coarse and ignorant type it once was; many educated point only to the idol as a means of concentration in worship. Self-torture, obscenity, female infanticide, suttee, and foul sculptures do not now have sway as in the Hinduism of yesterday. There have been reforms due to the fostering of higher ideals. Some outside influences have not been helpful while others have aided in offering new energies with a promise of life and hope. To the latter class may be added Christianity. The Indian seers and saints have done much to put a higher stamp on Hinduism; they reexplored the rich heritage of the past and in their state of enlightenment saw ideals for their people which needed a new emphasis. Truly in every land and in every religion the soul on whom God is shedding light is not content to remain in darkness; there is an urge within the soul; it must emerge from the darkness. To lead on such souls who wait in readiness, reformers have been prepared to come forth in due

season giving their timely messages to the needy.

VIII. MODERN DEVELOPMENTS OF HINDUISM. (1800)

The meeting of the East and West at the dawn of the nineteenth century marks a new era in the progress and history of Hinduism. Great changes occurred: reformers stepped to the foreground and by those defending the old faiths great effort was put forth to keep Hinduism to its old moorings. Changes were bound to result from contact with Christianity, the system of western education as well as from the administration of political rule by a western nation. Western scholars coming in contact with India's sacred literature watched the process with sympathy and keenest interest.

At the beginning of this period India was in political unrest and it was not strange that in such an atmosphere where peace was uncertain and new western ideas were disturbing that there should be created among them a spirit of more or less inquiry regarding things religious. Perhaps far the greater influence was felt in the large cities. There were great numbers who were dissatisfied and favored reform. The leaders, however felt that haste would not be wise and a certain amount of conservatism was imperative; their tasks were most difficult. The progress made during and since those days of turmoil is to be much appreciated even though at times progress was slow. The background and the

opposition are to be taken into consideration. It is with great interest that we investigate the monotheistic tendencies of several of the most important modern movements in Hinduism.

A. THERE ARE THOSE FAVORING SERIOUS REFORM:

a. THE BRAHMA SAMAJ. (i.e. The society of the God, Brahman)

This society, founded by Ram Mohan Roy in 1823, had its home in the thickly populated province of Bengal. Of all the religious movements of the nineteenth century, there is no doubt that the Brahma Samaj was the most influential in India. As the meaning of the name indicates, they had a desire for the blending of the best of the old and the new.

As concerns religious beliefs, this society has compared to the Unitarian body of America. Throughout its career it has been thoroughly theistic, opposing idolatry and standing for and attempting serious reform. Their rejection of caste, the purdah system, child marriage and other trammels inconvenient to modern life, created great opposition among orthodox Hindus.

While Mr. Roy was the founder of the society, Mr. Keshub, C. Sen of the body is better known to American and European circles because of his addresses and his writings and it is he who becomes the prominent

leader of the society after its first rupture.¹ He with his helpers laid down a basis upon which, they believed, all earnest servants of God could unite. A great deal of good was accomplished by this leader but later, falling into the error of assuming that he was directly guided by the spirit of God, caused another dissension. This small group of dissenters is at present the chief strength of the original Brahma Samaj and they are known as the Sadahara Samaj. The mother society has dwindled to almost nothing.

The Editor of the New Dispensation remarks:

"The organization of the Brahma Samaj of India is framed upon an essentially Christian basis, being guided entirely by the principle 'Take no thought for the morrow.' In its mission office, mottoes are found upon the wall which are Christian. Almost every Brahma household has a picture of Christ Its truly evangelistic work, the life and conversation of its members, breathe distinctly the spirit and influence of Christ."

A member of the society writes:

"Reverently have I sat at the feet of Jesus of the Gospels to learn the exalted ethics of the Sermon

1. This rupture was due to the fact that Mr. Roy married his daughter at the early age of thirteen.

on the Mount, but Jesus, other than a moral force, the truer and higher Jesus long remained a sealed book to me. Who could know the veritable Christ without light from above? Jesus forms the heart-blood of every Brahma we are ready to sacrifice anything, if only by that we are enabled to love and cherish Jesus in our hearts The Brahma Samaj is born to honor and revere Jesus, whatever the result may be."

The movement has been to a considerable extent under the Christ spell and imbued with much of His Spirit. Christ was given a supreme position but fails to receive a unique position in the heart and life of the Brahminist. The final creed of the New Dispensation as set forth by Mr. Sen is as follows:

"One God, one scripture, one church,
 Eternal progress of the Soul,
 Communion of Prophets and Saints.
 Fatherhood and motherhood of God.
 Brotherhood of man and Sisterhood of woman.
 Harmony of knowledge and Holiness, Love and work;
 Yoga and asceticism in their highest development.
 Loyalty to Sovereign."

It is clear that this society dared to turn from polytheism and pantheism to theism. The following

is from their remarkable Trust Deed:

Speaking of their new building, "It is to be used for the worship and adoration of the Eternal and Unsearchable and Immutable Being who is the Author and Preserver of the Universe but not under or by any other name designation or title peculiarly used for and applied to any particular Being or Beings by any man or set of men whatsoever and that no graven image, statue or sculpture carving, painting, picture, portrait or the likeness of anything shall be admitted within said building and that no sacrifice shall ever be permitted therein and that no animal or living creature shall within or on said premises be deprived of life and that in conducting the said worship and adoration no object animate or inanimate that has been or is recognized as an object of worship by any man or set of men shall be reviled or slightly or contemptuously spoken of"¹

The Brahma Samaj is very broad in its attitude to other religions so that there are no dogmas. They are free to follow one master and now another. With this liberty among their members one would expect to

1. Farquhar, J.N.--Modern Religious Movements in India.....p. 35.

find a variety of worshippers and various types of devotion. There is indeed a strong monotheistic element which is believed to be on the increase--at the same time there are also monists, pantheists among them. The society as a whole would be difficult to classify and yet its greatest emphasis perhaps is on the side of monotheism. The creed of the New Dispensation unmistakably points to monotheism; its doctrine of God essentially personal and has therefore had such great influence.

b. THE PRĀRTHANĀ SAMAJ.

In Western India at this time we find the Prārthanā Samaj (society for prayer) which originated in 1818, at the close of the Maratha war. During its earlier years the emphasis was on education and reform. This society too favored serious reform and so opposed were they to the former customs that it was remarked that they were paying allegiance to Hinduism and Hindu society with a protest. The ceremonies of Hinduism are not set aside by them and yet to them the routine of observances has lost all religious significance. They frankly declare themselves as to their religious beliefs even at the cost of unpopularity.

The following is the portion of the official statement of the faith of the society which relates to God:

"God is the creator of this universe the only true God; there is none beside Him. He is eternal, spiritual, infinite, the store of all good, all joy, without parts, without form, without a second, the ruler of all, all-pervading, omniscient, almighty, merciful, all-holy and the savior of sinners God does not incarnate himself All men are His children To worship and pray to images and other created objects is not a true mode of divine adoration."

This society carries on quite a system of religious and social reform. They are attempting to teach their people how to live up to the ideals of the society. Much good is being accomplished by them and they have produced more reform leaders than any other society for many years.

The Brahma and Prārthanā Societies meet annually at a conference which is known as the 'All India Theistic Conference.' They have here then classified themselves and yet their cardinal principles of faith would place them in the monotheistic group.

B. REFORMS CHECKED BY DEFENSE OF THE OLD FAITH:

While at the beginning of the nineteenth

1. Farquhar, J.N.--Modern Religious Movements
In Indiap.80.

century there was much unrest and enquiry within Hinduism, we find that shortly after the middle of the century another decided change was manifesting itself. Among the educated Hindus some were asserting themselves indicating that they had minds of their own and manifesting a disposition to declare Hinduism one of the greatest among the religions of the world. This reaction was also to be found in other religious movements during this period. Some of these new Hindu sects defended the old faith only in part rejecting idolatry yet at the same time practicing the worship of the gurus which practice would again revert to idolatry. The attitude to caste by these sects, in all cases is very ambiguous.

a. THE ARYA SAMAJ.

The Arya Samaj of North India corresponds in some respects to the Brahma Samaj of Bengal. In the north however the movement seldom gained foothold. This movement was the outcome of the teachings and organizing ability of Dyanand Saraswati of Brahman extract. Being for years a sannyasi he had ample opportunity to test the depths of the Hindu religion. It was his opinion that present Hinduism had departed from the old paths and felt it his task to restore his people to their former Vedic happiness.

This movement from the first has been popular with the educated classes but the Brahma Samaj has been largely local in its spread and influence. Less devotional than the Brahma Samaj, its appeal to the middle class has not been as strong.

The following is taken from the official creed of the Samaj and shows their attitude toward God:

"God is the primary cause of all true knowledge, and of everything known by its name.

"God is All Truth, All-Knowledge, All-Beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the Support and the Lord of All, All-pervading, Omniscient, Imperishable, Immortal, Exempt from fear, Eternal, Holy, and the Cause of
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the Universe. TO HIM ALONE WORSHIP IS DUE.

They do not credit God with the power of forgiveness hence their prayers seem more or less formal; their old idea of merit also adds to their formality. But the fact must not be overlooked that they emphasize the unity of God and certainly are awake to the great responsibility to train men as messengers of its Gospel of Theism.

This society is so thoroughly national in its spirit, and is so compactly organized that it lends itself easily to the racial and political agitation of the day. Mainly for the latter reason has Christianity failed to ally itself with the movement. With its strong theistic tendencies and their emphasis on the unity of God, one would expect to find the monotheistic Christians more in sympathy with the members of the Arya Samaj. To us it seems, their aims are one:

"To do good to the world by improving the physical, social, intellectual, moral and spiritual condition of mankind."

b. THE DEVA SAMAJ.

The Deva Samaj with its center in Lahore is known as an atheistic society whose leader received divine honors. This influential character, Agnihotri, came under the influence of the Brahma Samaj and due to his keen interest in the work of the society finally gave up his post as government teacher that he might devote all of his time to missionary labors. Owing to his autocratic temper, he soon found that "his life-mission was unique and quite different from the object of the Brahma Samaj." ¹ The split was inevitable.

1. Farquhar, J.N.--Modern Religious Movements in India.....p. 174 ff.

With him a fair number seceded from the Brahma Samaj and in 1887 was founded the Deva Samaj or Divine Society. Its creed which was soon issued proved that in its aims and beliefs it was very similar to the original society. The development of the society since 1898, however, has classed it among atheistic societies. The members of the society give to their guru such a supreme place in human evolution and give to him a supreme position in their own minds and devotional practices that he appears to be regarded and worshipped as a god. He has been called a real god.¹ The devotional meetings and the worship of the great teacher are held in private. The earlier literature was withdrawn from circulation as far as possible and a new creed and literature created for its members.

To get at the key to the whole life of the sect it is necessary to know the teachings about the guru:

"He is the highest result of the evolution of the universe. He has evolved the highest powers that any being on this earth has ever had. Nay, he possesses in his soul all the powers of the

1. In a letter to Mr. Farquhar from the Secretary of the society. Farquhar, N.J.--Modern Religious Movements in India.....p.176.

Complete Higher Life and is its highest ideal. Hence many of the titles used of the Hindu gods are conferred upon him. He is Mahāmānaniya Pujaniya Sri Deva Guru Bhagavad (the Most Reverend, Most Worshipful, Most Exalted, Divine Teacher and Blessed Lord).

He no longer mingles with society; he has withdrawn into seclusion since becoming god of the Samaj. Much is made of the vow which he took in 1800:

"The supreme object of my Life is to serve the world by establishing the kingdom of Truth and Goodness on this earth and by destroying what is opposed to them; may I spend my whole life for the fulfilment of this supreme object!"¹

In 1913 the guru published a book in which he claimed to be "the perfect ideal, the perfect object of worship, the perfect ~~g~~giver of life, perfection and salvation for all mankind."²

He declared himself the perfect model of the past, present and future and demanded that the worship of all other beings, whether they be gods or goddesses of an imaginary sort or real men, be abandoned as a harmful

1. Farquhar, N.J.--Modern Religious Movements in India.....p. 174.
2. Ibidp. 181

practice.

Though an atheistic society, it has done much for educational and moral ends. "But even in the case of atheistic forms of thought (for example the teaching of the Deva Samaj) the vogue of monotheism¹ is clear."

C. FULL DEFENSE OF OLD FAITH:

While there were those new sects tempered by reform, there were others who organized to defend the old religion in almost every particular. The beginnings of such movements appeared in and around Calcutta.

a. RAMAKRISHNA PARAMAHAMSA.

The sannyasi Ramkrishna Paramahansa was an enthusiastic advocate of unreformed Hinduism. He spent years in meditation seeking to realize his unity with God. Later he became at different times a devotee of other religions and finally came to the conclusion that all religions are alike true, but "for the Hindus the ancient path, the path of the Aryan Rishis is the best."² His favorite deity was Kali and his worship was idoltrous. This teacher had a beloved disciple Vivekananda who was well educated in England and had travelled much to spread

1. Farquhar, N.J.--Modern Religious Movements in Indiap.434.
2. Cave, S.--Living Religions of the East...p. 62.

abroad the message his master had for the world. In 1893 in Chicago he attended the Parliament of Religions, being there as a representative of Hinduism; he gained some disciples while in America.

Vivekananda's speeches declared Hinduism to be the most philosophic of all religions, its system of idolatry right and contrasted the materialistic civilization of Europe with the spiritual civilization of India. He insisted that everything Hindu could be defended and should be preserved. He scorned Western influences to which he owed much; he believed in a service of self-sacrificing love for the motherland which to him included a hearty acceptance of her religious heritage.

B. SECTARIANISM:

a. VAISHNAVISM.

In the history of the Vaishnavite development, perhaps no greater than that of Ramanuja is known. He went further than did the Bhagavadgītā in giving foundation, structure and strength to Indian Theism. But his followers deviated in many respects from the great leader's teaching. In opposition to the leader's theism, giving Vishnu the supreme place, idolatry was sanctioned and some recognition was granted

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Siva and his worship. This dualism and polytheism was not as attractive to many as was a monistic interpretation of the universe.

Social reforms were not the concern of these Vaishnavite sects but there was a surging unrest among them--the worship of the impersonal could not satisfy the heart. And it was this which lay at the foundation of the spiritual awakening from the fourteenth to the fifteenth centuries. Occasional efforts are also made to reinstate the gods.² By these Vishavites, Rama, Siva, and Sita were given special favor. Now and again we find in the lines from the poets of this age sentiments of reverence for the one guru, the reverence for the Brahman. But along side with this strong element of theism is an existing polytheism and pantheism which only in hours of real exaltation theism succeeds in crowding into the background.

Among some of the sects great stress was laid upon the name of a god which they held was of greater importance than its form because of the fact that repeating the name and thinking on it would result in meditation. "The name acts as an interpreter between the material and immaterial forms of the deity, and is

1. This took place under Madhva or Ānandatīrtha.

2. Tulsi Dās's Ramayana--I. Chhand 2.

a guide and interpreter to both."¹ One sect in particular² laid stress on the Rādha-Krishna worship which led to the moral degradation of many of its worshippers. In the case of Vitthal of Tukaram and noting also the sensual depths to which the sect had by this time fallen, in 1862, the High Court of Bombay took action against some of their proceedings. However it may be said that the grossness of such forms of religion and their worship of the sakti or female energy may have as a basis in their minds, the instinct that craves for personal fellowship with God whom they have felt to be far removed from them.

In the Vaiṣṇavite sects we find both emotion and deep devotion. Vaishnavite Theism has had its perilous places but there have been later quickenings of this inextinguishable spirit in India. There have been many protests as well as many helpful outside influences which aided in giving these sects higher ideals morally, socially and religiously. Perhaps greatest among these influences have been Buddhism and Christianity.

b. SAIVISM.

Siva was a god not on the high ethical plane

1. Macnicol, N.--Indian Theismp. 120.
From Tulsi Da's Ramayana--I. Doha 24.
2. Vallabhacarīs.

where the few were classed and it is surprising indeed to find the depths of devotion as expressed by some of the later adherents of Siva, the South Indian Saivite saints. Siva, says Macnicol, by his very force and fury was fitted, not inaptly, to represent that power in the universe which causelessly destroys and causelessly creates. The worshippers seemed hardly to realize that the moral qualities of the god were lacking--he seemed in many cases merely a label.

The Tamil Hindu believed in ~~the~~ both Vishnu and Siva but held that the one of his choice, whether Vishnu or Siva, was supreme. They claimed Siva the manifestation of the all-gods. In the Mahabharata is nothing which would indicate a basis for such a claim--perhaps it is only an echo of a like claim which was made by the adherents of Vishnu, his rival. Yet in one passage he is said to be "beyond the comprehension of the gods."¹ In their worship some of the Saivite sects² are said to "call upon the name of the Unseeable."

This conception would no doubt exalt the god but at the same time how could there be the development of an ethical theism if the god was not to be loved, trusted and known. By some of the ignorant his unworthy symbol

1. Mahabharata VII. 202: 79, 71

2. Encyclopedia of Religion and Ethics.....p.276.

was adopted as a mere fetish.

It was in the South that Saivism made greatest progress; its attempts to free itself from gross superstition and lay a better foundation of a sincere devotion upon which a better structure might be built, were not altogether in vain.

"No cult in the world has produced a richer devotional literature or one more instinct with brilliance of imagination, fervor of feeling, and grace of expression."¹

Among the Tamil saints possible Manikka Vasahar makes the strongest devotional appeal:

What Can I Give Thee?

"Thou gav'st Thyself, Thougainst me;

Which did the better targain drive?

Bliss found I in infinity;

But what didst Thou from me derive?

O Siva, Perundurai's God,

My mind Thou tookest for Thy shine;

My very body's Thine abode:

What can I give Thee, Lord of mine?"²

"In this world's treasure false immersed lay I,

1. Meykandar Barnett--Heart of India.....p. 80.

2. Kingsbury & Phillips--Hymns of the Tamil
Saivite Saints.....p. 117.

Here then we have Saivism at its height, occasionally blossoming forth into theistic expressions of devotion which seem unequalled elsewhere in Hinduism.

D. CONTRIBUTIONS FROM SOME OF THE POETS.

It is quite fitting that finally we should investigate the products of meditations i.e. the poetry of the mystic poets of India. In some of their books, especially Tagore¹, do we find expressed the noblest aspirations of Hinduism. Theirs is not a selfish Hinduism but a Hinduism which seeks "strength to make love fruitful in service,"¹ and they have done much to turn the attention of the multitudes away from the darkened temple to labor with Him for the world.

We quote first from Kabir:

"O Servant where dost thou seek me?

Lo I am beside thee.

I am neither in temple nor in mosque,

I am neither in Kaaba nor in Kailash,

Neither am I in rites and ceremonies.

Nor in Yoga and renunciation.

If thou art a true seeker then shalt thou at once

see me;

Thou shalt meet me in a moment of time.

1. Tagore--Gitanjali, poem 36.

.....

"God is the breath of all breath.

.....

"He who has seen that radiance of love,
 ¹
 he is saved."

Not only has he a sense of the nearness of
 God but also an intense desire to know Him the One God:

"My body and my mind are grieved for want of Thee.

My Beloved! Come to my house!

When people say I am Thy bride, I am ashamed--

For I have not touched Thy heart with my heart.

Then what is this love of mine?

I have no taste for food, I have no sleep;

My heart is ever restless within doors and without.

As water is to the thirsty,

So is the lover to the bride.

Who is there that will carry my news to my Beloved?"²

Kabir is restless: he is dying for sight of
 Him.

"O my heart, let us go to that country where dwells
 the Beloved, the ravisher of my heart."

Rabindra Nath Tagore's prize poems, the
 "Gitanjali" are a treasure in themselves and with his

1. Tagore--Songs of Kabir.

2. Tagore--Songs of Kabir--Stanza 38.

skill in poetry and in no uncertain tones does he point out that the God of his experience is a Christ-like God, a personal God of beauty and of righteousness. To quote Tagore:

"He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil.

"Deliverance? Where is this deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation; He is bound with us all forever.

"Come out of thy meditations and leave aside thy flowers and incense; what harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow."¹

One might compare with this the words of Christ:

"Come unto me all ye who are weary and heavy-laden, and I will give you rest."

He points to the God of holiness:

1. Tagore--Gitanjali.

"Life of my life, I shall ever try to keep my body pure, knowing that Thy living touch is upon all my limbs.

"I shall ever try to keep all untruths out from my thoughts, knowing that Thou art that truth which has kindled the light of reason in my mind.

"Drunk with the joy of singing, I forget myself and call Thee friend who art my Lord."

This last quotation points to the fact that through his meditation he has found God near--he has found Him a friend. Here he is one with the modern mystics.

The God of Tagore has also an ethical nature:

"This is my prayer to Thee my Lord:

Strike, strike at the root of penury in my heart;

Give me the strength lightly to bear my joys and sorrows;

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might

Give me the strength to raise my head high above daily trifles.

And give me the strength to surrender my strength

to thy will with love."¹

Tagore closes his book of poems with the following:

"In one salutation to Thee my God, let all my senses spread out and touch this world at Thy feet.

"Like a rain-cloud of July hung low with its burden of unshed showers let all my mind bend down at Thy door in one salutation to Thee.

"Let all my songs gather together then diverse strains into a single current and flow to a sea of silence in one salutation to Thee.

"Like a flock of homesick cranes flying night and day back to their mountain nest, let all my life take its voyage to its eternal home in one salutation to Thee.

Truly these mystics of modern India have a vision of the Eternal--a message for their age and one which will stir the hearts of India's religious millions.

1. Tagore--Gitanjali.

CONCLUSION.

In the very first we found difficulty in defining Hinduism because of its varied aspects; what might be true in one section of India might ^{not} be true in another and the statements of Hinduism of one age might not be considered a fair analysis in a later period. Hinduism has been, though slowly, yet constantly changing.

Wherever progress is made, the best is increased while the lesser good is gradually decreased and some practices are in time sloughed off. Hinduism has been no exception to the rule. The land of the Hindus has had a chequered history which has not been in vain; intercourse with many people of various beliefs has been helpful. At times this resulted in the transformation of fundamental conceptions. In this paper we have been especially interested to note their conceptions of deities and the Deity.

Polytheism, "Kathenotheism", pantheism and monism we have traced in their Scriptures. Sometimes we found them joint-heirs to the throne and then again one would gain the supremacy. At times have we seen monotheism make a struggle for existence and for a short interval hold sway. There is a stride in the direction of unity and most of them express a need of a

personal Being capable of understanding the utmost longings of their hearts.

This struggle of monotheism has been an endless struggle but every age has produced its seers who presented their messages to the people to the best of their ability. Modern thought has assisted the mystics in many instances to destroy the belief in many gods and in the value of idols. Ancient Hindu thought cannot survive; thinking men of India must inevitably form new conceptions of God. Tagore, an outstanding example of progress in religious thought, is a man of great influence and not a few like him are the leaven in religious thinking of India today.

Hinduism has had a long and interesting development, has at times retrogressed when the step to take seemed uncertain, yet when light dawned on the pathway, they pushed ahead and progress too has marked their way. Christianity too has had great influence on Indian thinking and many have expressed a faith in the One God of the Christians. In the religious history of India there have been many leaders who were never in touch with Christianity and yet felt and expressed a need of the One God who was personal and could deliver them. This fact in Hinduism makes progress toward monotheism inevitable in the future; greater developments within

Hinduism may be expected and with a new interpretation through Christianity and a renewed zeal to spread it, and abundant victory for Christ is assured.

James Russell Lowell has so fitly framed the following:

"God sends his teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Unto the selfish rule of one sole race:
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master key of knowledge, reverence,
Infolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."

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A PROGRAM OF RELIGIOUS EDUCATION
FOR THE RURAL CHURCH

by

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A PROGRAM OF RELIGIOUS EDUCATION FOR THE RURAL CHURCH

Introduction

In a recent issue of the Religious Education magazine Dr. Dwight Sanderson makes the following statement, "Recent surveys of the present status of the rural church have forced religious leaders to recognize that the foundation of American protestantism is in the rural communities, but that the old superstructure is inadequate to meet the present needs."¹ Of like import is the utterance of Dr. W. J. Minchin² that within the last ten years the center of missionary activity in the Congregational churches of northern California has shifted from the country to the cities. When we consider the sixteen million children and youth under twenty years of age who are now living on American farms, the significance of these statements instantly appears. To indicate what Dr. Sanderson thinks is the relation of religious education to this situation, let me quote again from the article to which I have just referred. "Religious education for rural communities is therefore a live problem, and the success of its program will depend in large measure upon the degree to which it recognizes the whole social situation in rural life including the changes which are taking place, and the probable trend of social adjustment."¹ The reader will need to keep this statement constantly in mind, because the development of our theme follows very closely the principle outlined therein.

1. "Religious Education", Feb., 1924.

2. Superintendent Congregational Conference of Northern California.

The term rural is somewhat ambiguous and probably must remain so, since the locality where one lives does not constitute one either rural or urban. The term rural designates rather a state of mind — an attitude rather than a place of residence. Some people may live on a farm all their lives without ever becoming rural minded, while on the other hand some people remain essentially rural in the midst of a crowded city. But for practical purposes we shall adopt the arbitrary standard of the United States Census Bureau which treats all localities with a population of 2500 or less as rural. Forty-nine percent of all the people in the United States live in such localities today. Any program which looks to the betterment of the situation in these communities must be based upon facts, the most of which do not lie on the surface but deep down around the roots of our rural civilization. There has been much collecting of data concerning the rural situation in recent years, but, because the work has been done for the greater part by amateurs with an urban background, the facts obtained have often been those of least significance. Since there is no average or typical rural community, what is needed is a sympathetic understanding of the causes which are underneath the symptoms that lie exposed to view in every community. This we say knowing full the effect of such an admission upon any generalizations which are to follow.

Analysis of the present situation with regard to religious education.

Anyone whose experience with the rural church dates back twenty-five years must recognize the contrast between

the rural Sunday school of the present and that of the earlier day. Realizing that generalizations are perilous, we venture the assertion that the rural Sunday school has waned materially both in its influence and prestige during that period. A generation ago a comparison of the instruction in the country Sunday school with that given in the public school would not have been greatly to the discredit of the Sunday school. A visit to the two institutions in the same community today warrants the conclusion that country people have scant interest in the religious instruction of their children. The conclusion would, however, be unfair for they are interested in the religious training of their children, but they are laboring under the delusion that the process by which religious education is acquired is entirely different from that by which knowledge is acquired in the public school. The contrast between the buildings provided for the two institutions is even greater in many instances than that presented by the quality of the instruction. Many factors have contributed to produce this unfortunate situation. Without attempting an exhaustive analysis let me mention a few of the most important ones.

Without a doubt the distribution of population has had much to do with the decline of the country church, but this whole problem is too complex to permit of any generalization here. The so-called overhead organizations of the churches must assume much of the blame. They have not urged upon the churches the necessity of adopting new and better

methods, while the more progressive educators at the head of our public school system have forced reforms upon the public school. High pressure methods to which farmers have been driven, coupled with the problems occasioned by specialized farming have also made their contribution to the decline. But more serious than any of the foregoing is the changed attitude toward Sunday. Right along side of this should be put two other factors, namely, improved facilities for transportation and the competition offered the church by all sorts of "attractions". The young people especially have been swift to take advantage of the larger freedom afforded by a more liberal theology. Two other factors already intimated are (1) the failure of the church school to keep pace with the steadily rising standard of the public school with respect to both instruction and equipment, and (2) the Biblicentric curriculum of the church school with its failure to relate intimately religious education to life. All these factors have worked together for evil in the rural church school. The fact that it has maintained itself at all against such odds is evidence of its genius.

There have been many well meant endeavors in recent years to restore to the country Sunday school its departed glory, but they have not availed, for the reason that they have been made for the most part in the wrong direction. If the general direction had been correct those who followed might have profited by the errors and supplemented the weaknesses, but since the whole underlying principle has been wrong no progress has been possible. The efforts at

rehabilitation have been mostly in the nature of devices. The superintendent with a bag of tricks has been its hope and reliance. Inventors of schemes for increasing attendance (by buying it) have waxed fat while the schools as educational institutions have made little progress. But no amount of "pep" on the part of the superintendent, no resort to clever devices, no revamping of old programs will suffice so long as the general direction is wrong.

To indicate in what direction success is likely to be found will be the general purpose of this thesis. The more specific aim will be to show how the results of scientific study in the field of religious education may be adapted to meet the needs of the rural church school.

The aim of religious education may be defined as growth of the immature individual toward an increasing understanding of and a consequent devotion to the purpose of God, both for the individual himself and for human society, as revealed by the spirit and teaching of Jesus.¹ What are the implications of this definition will be deferred to a later chapter. It should be observed that the aim should be the same in both the city and country church. Human nature and human destiny are the same in either place. But while child nature is the same everywhere, and the result to be achieved identical, the means at hand for realizing the aim differs widely in country and city.

1. Professor H. F. Evans.

Some of the outstanding facts which condition religious education in the country are (1) the limitation of numbers, (2) the dearth of trained leaders, and (3) the problem of transportation. The limitation of the number of pupils may at first appear to be a positive advantage, but when we approach the problem of grading and departmentalizing the school we find some compromises forced upon us which more than offset the possible gain through more individual attention. The scarcity of good teachers will continue to be a serious problem so long as the present rural exodus continues, and so long as those who do remain in the country are held so tightly in the grip of economic necessity. Transportation is steadily and rapidly improving and its effect upon the organization of religion in the country is already beginning to appear. The Sunday school will in all likelihood follow the lead of the public school toward centralization. In the meantime the situation presented by the small school is our problem. The solution, we believe, will be found in a school organized (1) with a definite aim, (2) with trained teachers, (3) with a curriculum that contributes to the realization of the desired end, and (4) with adequate buildings and equipment. To these specific subjects we shall address ourselves in the following chapters.

I.

Organization for Administration. No school can

function smoothly and efficiently that is not carefully organized on the administrative side. To disparage organization here is like saying that the fire in the basement on a winter day is of less importance than the sermon from the pulpit. Following is a list of what we regard as essential officers and committees with their respective qualifications and functions.

In every church which takes religious education seriously there will be a committee on religious education. The size of the committee will depend upon the size of the church, but in a small church three members will be about the right number. The personnel of the committee is a matter of first importance. The members need not be trained educators, in fact we see a positive advantage in not having a committee of educators. The words of a layman will often carry further with a congregation of laymen than those of a specialist. Each member of the committee should be a person of influence in the church whose attitude toward religious education is sympathetic. It will be the duty of this committee to mediate between the church and the Sunday school. It will be expected to try to gain a sympathetic understanding of the aims and ideals of the school and to interpret them to the church. Furthermore, it should take note of the needs of the school both as concerns budget and equipment, and in turn impress upon the church its responsibility in that respect. The committee should be elected at the annual business meeting of the church upon nomination of the school council.

The director of religious education. The director is the most important single individual in the church from the standpoint of education. He will seldom be designated by that title, but no matter whether he is called minister, associate minister, or superintendent his function will be to direct in a general way all the educational activities of the church. With the present organization of the rural church the pastor will in most instances be the director, if there is one. There are, however, a number of arrangements whereby a rural church may have the services of a trained director whose whole time will be given to religious education. Four possible plans are indicated below:

1. All the evangelical churches in a small town might pool their resources and employ a director who will treat religious education as a community concern. Practical difficulties obviously stand in the way of the consummation of such a plan, but it has much to commend it.
2. Where a strong church in a small town follows the example of the public school in furnishing transportation for those who come from a distance, a trained director is sometimes possible. This type of church is likely to be increasingly popular.
3. A third alternative is presented by the "larger parish" plan. There are at present two distinct types of "larger parish". The one is represented by the Congregational Church at Montrose, Colorado. The strong church at the center employs a full-time director, who divides his time

between the town church and the half dozen out-stations. The second type is represented by Collbran, Colorado, where three small churches serve a population of 2000. Instead of employing three preachers, as formerly, the three churches now have two men, one a pastor and the other a director of religious education.

4. Still another plan which has much to recommend it is that of employing a local educator from the public school or high school to direct the educational work of the church. In such instances the trained worker should receive some compensation for his services.

But we may as well recognize that for the present, in the majority of churches, the person most immediately available is the pastor of the church. He should of all the people in the parish be the best qualified for the work, but unfortunately he generally is not. Two or three things must happen before we may dare to hope for much improvement in religious education under the leadership of the pastor. He must first of all have some training in modern methods of religious education. He must, moreover, give education rather than preaching the central place in his ministry. And, finally, he must organize his life so that things of first importance shall have precedence. For better or for worse, if there is no religious educational director in the church, the pastor automatically becomes responsible for the educational work. It is the duty of someone to organize the educational work of the church, to plan the curriculum, to see that teachers are provided, and to organize and direct the social and recreational activities of the people.

The Superintendent. Every Sunday school should have an executive officer whether there is a director or not. Unless the name threatens to carry with it the traditional prerogatives associated with the office, there are some advantages in calling this officer the superintendent. But, as Dr. Cope says, the name principal would be better since his duties closely parallel those of a public school principal. He should be elected at the annual business meeting of the church upon nomination of the committee on religious education. He should be a man whose conduct squares with his creed, who has a genuine interest in children, and who is willing to attend to details. He need not be a good public speaker — the qualities of Moses rather than those of Aaron are demanded in a superintendent. He should never be a person with "Sunday school" as a hobby, for whether we believe in the transfer theory of education or not, all must allow that it does not follow that because a man is a successful business man he may be expected to make a good Sunday school executive. It will be the duty of the superintendent to co-operate with the director in carrying out the policy of the school. He will preside over its sessions and see that all departments of its work function properly. He will welcome all new pupils and see that they are enrolled in the proper departments. He will see to it that all necessary supplies are ordered and on hand for teachers and officers. He will not be expected to make many remarks before the school and it is by no means necessary that he conduct the worship.

Secretary and treasurer. In small schools these two offices should be combined in one person. The duty of the secretary is to keep the records of attendance and enrollment and to co-operate with the superintendent in looking after absentees. The treasurer will take charge of the offering of the school and keep a record of the same. Let me interpolate here a word concerning the offering. It should always be taken in the same manner and with the same dignity as in the church service. The children should be taught that they are not giving money to pay for their lesson books but for the support of the church of which the Sunday school is the educational department. The offering should be turned over to the church treasurer who in turn will pay all bills incurred in the operation of the school.

Librarian. Every Sunday school should have a librarian whose duty it is to care for and issue all supplies to the school. The recklessness with which supplies are handled in the average rural Sunday school is not only extremely wasteful but deleterious in its moral reaction. The pathetically meagre equipment of most small schools is very often the price it pays for a lack of system in caring for its supplies. The librarian may, in addition, render invaluable service in sending to absentees and "shut-ins" papers and magazines. The Sunday school library might be made a clearing house for magazines and books which members of the church school are often glad to contribute.

Departmental superintendents. The general superintendent will be the superintendent of the main body of the school. All schools will need in addition a superintendent for the primary and beginners' departments. Many country schools now recognize the need of segregating the little children for instruction, if not for worship. As we shall see later, it is desirable also to have a superintendent for some of the other departments even if they have no separate assembly rooms.

The School council. A unit of organization which will probably be new to all rural churches is what Dr. Cope calls the school council. It is composed of the committee on religious education, the director, pastor, officers of the school, teachers, and representatives from each class from the primary department up. The functions of the council will be (1) to nominate the committee on religious education, (2) to act upon all nominations for teachers made by the director or superintendent, (3) to act upon all questions which concern the school as a whole. This democratic gesture may seem to some very dangerous, but we believe that democracy must be thoroughgoing if it is to be taken seriously.

The cabinet. The director, or superintendent, will also want a cabinet consisting of teachers and officers of the school. This cabinet should have regular meetings at which time all problems concerning the conduct of the school are discussed. Such meetings will probably be held in conjunction with the teachers' training class suggested later.

It may be objected that this proposed organization is altogether too elaborate for a small school. But before yielding the point we should like to ask if any of the functions here described are superfluous, and if not, can any more satisfactory way of discharging them be found than is here suggested? This is about what is happening in the average country Sunday school. A benevolent autocrat called a superintendent -- who may or may not be the most capable person in the school -- is appointing teachers, ordering curriculum materials, determining the general policy of the school, presiding over its sessions, and deciding most of the questions which concern its welfare or ill-fare. Generally it does not occur to this self-sufficient individual that anyone else could or would assume any of his self-imposed duties. Even the pastor is often considered a meddler if he offers suggestions. As against this inefficient autocracy we have proposed a practicable democracy.

II.

ORGANIZATION FOR INSTRUCTION

The pupils. The class is the only unit that exists in anything more than a name in the rural Sunday school at the present time. Where graded lessons are used some attempt is made to conform to the editor's suggestion regarding age grouping, but there is virtually nothing that could be called departmental organization above the primary department.

As measured by departmental teachers' meetings and other social and business meetings held during the year, there is virtually no departmental organization in the rural Sunday school.¹ The organized class has, however, been rather popular, especially in the advanced grades. But such organization has been due to the initiative of individual teachers rather than to any encouragement given by the general officers of the school. For this reason the results of such organization have not always contributed to the general welfare of the school. The results would have been much happier if each department with two or more classes had been organized. One of the teachers in the department could, in that event, superintend the social and recreational activities of the several classes. Under this arrangement the time of the leaders would be conserved and a more ambitious program could be carried out than is possible with the smaller groups.

Grading. The principle of grading has for some time been quite generally accepted in the rural Sunday schools but Professor Cope makes the discriminating observation that many schools have imagined that they were graded when they were only divided according to age.² We have put children together in every imaginable grouping and called it grading. Dr. Cope gives us this concise definition of the process of grading a school. "Classes," he says, "are not graded until

1. Indiana Survey, p. 188.

2. Organizing the Church School, p. 119.

their separation is marked by differences in form of organization, method of guidance, and types of study and work, all determined by the needs and abilities of each grade. The graded lesson follows the gradation of pupils." According to this definition the graded school in either city or country is, we fear, the rare exception.

The following age grouping as adopted by the International Sunday School Council represents the best judgment of those competent to speak in the field of religious education.

Cradle Roll	1-3
Beginners	4-5
Primary	6-8
Juniors	9-11
Intermediate	12-14
Seniors	15-17
Young people	18-24
Adult	25 and over

From the standpoint of lesson preparation the cradle roll and kindergarten departments are each treated as a unit, but in each department above the kindergarten the graded lessons are intended to answer to the needs of the pupils in each grade. That is to say, the class is still treated as the unit for instruction while the department represents the group on the basis of similar experience and ability. The three-year cycle affords a practical working basis for schools of considerable size, but obviously some modifications are necessary to adapt it to the use of the very small school. In the rural Sunday school it will frequently happen that a class will be identical with a department and in view of the present dearth of teachers it were often better so. It is much

better to have one good teacher in charge of a large group than two or three poor teachers in charge of small groups. While no general rule for grouping pupils in the small school can be given in advance of a knowledge of a local situation, the following plan may offer a suggestion to many small schools -- of say one hundred or less. One teacher in charge of the following groups:

- Cradle roll
- Kindergarten
- Primary, boys and girls
- Junior, boys and girls
- Intermediate and senior boys
- Intermediate and senior girls
- Young men
- Young women
- Adults

This arrangement would call for nine teachers, which is quite as many as, if not more than most small schools can find.

This is not an ideal arrangement from the standpoint of genetic psychology, but it seeks to avoid the greater evil of having undersized groups with indifferent teachers.

The country Sunday school may count itself fortunate indeed that has one or two efficient teachers in each department.

To meet the requirement of schools where the class and department are identical a type of literature known as the departmental graded lessons has been prepared. But it is neither necessary nor practicable to use them. The closely graded lessons are much to be preferred but where all the grades are not represented in the department it calls for some adaptation. A practical way to solve the problem is to use only the material prepared for a single grade each

year. Generally after the plan has been in operation two years all the pupils will have opportunity to study all the lessons before being advanced to the next department, for in the course of three years the class will have gone through the cycle.

The teachers. The most urgent need of the rural Sunday school to-day is for more and better teachers. The Indiana survey of religious education contains the following significant and challenging statements: "Rural Sunday school teachers are recruited from children and adults. Public school teachers are recruited from middle and later adolescents. The church school neglects the young men and women at the very time that they are making their vocational choices." "Eighty-seven per cent. of all the Sunday school teachers of Indiana fall below the lowest standards which are accepted by the state for rural public school teachers in the state."¹ In extenuation of the rural school it should be said that it has no choice in the matter. The young men and women of initiative and ability generally go away either to college or to the city for employment. Those who remain at home frequently marry young and the responsibilities attending the rearing of a family keep the young mother from active participation in the work of the church school. About the only persons available are, therefore, the early and middle adolescents and adults. A pernicious bit of philosophy issuing from some of our teachers' colleges to the effect that public school teachers should not teach in the Sunday school is cutting off one of our most promising sources of supply. The situation, however, is not nearly so desperate

1. Indiana Survey of Religious Education, p. 443.

as it may appear to be. The fact that most of these same rural Sunday school teachers have a vital interest in the pupils whom they teach, a "superb" spiritual preparation, and a willingness to "study diligently" warrants the assumption that under wise leadership they might become equal to, or even surpass, the public school teachers in efficiency.

Teacher training. Our own judgment sustains the conviction of Professor Athearn that if the rural churches are to retain their leadership they must find some way to increase the teaching efficiency in the church schools. Two things, it would seem, need to be done, the first looking to the immediate inclusion of the situation, and the second looking to the future. To meet the immediate need of the schools for better trained officers and teachers, a training class for the present staff should be started. While the information that such a class requires is available in abundance, it is not accessible in any single textbook. We would suggest, therefore, that a one-year course arranged by topics be prepared and references made to sources where the material may be found in the Sunday school library. The requirements for such a course would be:

1. That it cover rapidly the whole field, stressing those points which in the particular situation demand immediate attention.
2. That it be constructive in character throughout, conserving everything of value in the present organization of the school.
3. That it anticipate a more detailed and specialized course to follow during the second year.

4. Such a course should take account of the fact that adults change their theological convictions and habits of thought with difficulty.

Parallel with the class for the present teaching staff should run a course for the training of young people and adolescents. This course may proceed in a more leisurely fashion than the former and may be held during the Sunday school hour, if an instructor is available at that time. Several courses of study have been prepared for such groups, the best of which is, probably, the Pilgrim Teachers' Training Course. However, if an instructor with training in religious education can be had, he will probably find it more satisfactory to build up an eclectic course from all the available sources. For example, from the standpoint of genetic psychology and method the first two chapters in the Pilgrim Teachers' Training Course are the best available. Likewise the chapter by Professor Athearn in the same course, supplemented by sections from Dr. Cope's Organizing the Church School, furnishes the best basis of information regarding organization and administration. Professor Coe's Social Theory of Religious Education will prepare the way for reform as regards the whole conception of the aim of the Sunday school. Many young people who now have no interest in the Sunday school might be brought into vital relation to the church through such a class.

III.

CURRICULUM

In its wider signification the curriculum embraces not only the course of study but all the activities and experiences which are organized toward the end of Christian character. In this sense curriculum might well include worship, social service, and recreation, as well as classroom instruction since each of these elements contributes vitally in the development of character. But in its more common acceptance the curriculum is limited to the course of study, and it is in this limited sense that we shall treat it in this chapter. A discussion of the general principles governing curriculum building does not fall within the scope of the present discussion. For a general discussion on this subject, the reader is referred to the many excellent books on the subject, the titles of a few of which are appended to this chapter.

It does not seem to be necessary to edit a course of study specifically for the rural Sunday school. It is doubtful if such a course would be as satisfactory as the material already available. What is needed is a new emphasis rather than a new textbook. As Professor Carney, I believe it is, points out, even the "three Rs" may become a basis for a socialized program of education provided the teacher knows where to place the emphasis. In planning or selecting a course of lessons the properly constituted authorities should have before them samples of the many excellent courses now available. Without attempting to give a complete list of

these, we would name the following as being the most significant:

1. The course used by one's own denomination.
2. The Constructive Series.
3. The Scribner Series.
4. The International Graded material.
5. The Abingdon Press material.
6. The Beacon Press Series.

None of these courses is uniformly good, but by selecting and adapting the material to meet the particular needs of the different groups an eclectic course of genuine worth may be secured.

There is rapidly coming into vogue the teaching of classes without a textbook, the project method, we sometimes call it. The class in such instances uses not one textbook but many. As the standard for teachers is raised this method, we suspect, will become increasingly popular. What is needed today is the adaptation of the existing material to the uses of the country Sunday school. Following are some of the principles underlying such adaptation.

1. The curriculum provided for the country community should, in the first instance, exert an integrating influence. The reformation principle has worked rather too well in American rural communities, as witness the numerous sects, large and small, each with its individualistic theology. It is now time that some integrating principle took its place. It must be allowed that the isolation and forced self-sufficiency

of the pioneer farmer did quite as much as the Protestant Reformation to confirm the American farmer in his individualism, but the fact remains that the church has a responsibility to help substitute co-operation for individualism in country communities. Co-operation is the most insistent need of rural America in the present day. The evils of individualism are apparent not only in the present unhappy economic consequences which are being visited upon the American farmer but throughout the whole industrial life of the nation. "The captains of industry" and "princes of finance" were, for the most part, country bred. They received their education in the country schools whose underlying philosophy was, and still is, individualistic. This philosophy they have carried with them into their business relations to the peril of the nation.

2. The lesson material must be treated from the rural point of view and the illustrations suited to the experience of the country-bred child.

3. Curriculum builders should take account of the fact that there is needed a new ethic for the new day. The farmer is proverbially honest, but his ethics belong to an earlier and a simpler day. Accustomed to think slowly and to regulate his conduct by a few simple rules, he suddenly finds himself in the midst of a complex civilization in which the way of righteousness is not always distinguishable. The writer has in mind an instance where a scrupulously honest farmer unwittingly gave a bribe of several hundred dollars without the slightest idea that he was doing anything wrong. The rural home today is neither isolated nor self-sufficient, but in intimate relations with the complex life

of the world and the children of the farm home must be trained to assume their places in this larger relationship.

IV.

WORSHIP

The disappearance of the uniform lessons from the country Sunday school has put the superintendent at a loss to know just how to occupy the time set aside for opening and closing the school. He once had the school read responsively the lesson for the day, which was not a bad practice since it gave the school some advance idea of what the lesson was about. At the close he summed up the teaching. Now he generally allows the school simply "to fizzle out". Some schools have introduced a sort of variety program with no very happy results. Evidently, here especially, the direction of the effort to improve the school has been wrong. The schools are not simply missing the mark because they are not aiming at anything in particular. What is needed is a carefully planned and faithfully executed program of worship.

Any program in a one room school will necessarily ignore some members of the school at least a part of the time. The writer for a year tried out a program that seemed to have some merit. It had a strong instructional bias and was arranged on the principle that older groups may learn much by listening in on the younger children. The singing was confined to the best hymns of the church, the prayers were simple and always said in unison, the scripture was always recited from memory, generally by the pupils themselves, and the story which was at

heart of the service was generally chosen from the standpoint of the primary children. Our experience does not bear out the conclusion of Mr. Stowell¹ and others that the older groups will not listen to stories told to little children. We found that the intermediates, seniors, and even adults will listen with interest to a story when told to beginners while they would be bored by the same story if told ostensibly to them. In lieu of a staff of capable teachers the leader took advantage of the opportunity to familiarize the children with much of the best of the Bible. As a result the older primary children and the juniors acquired in the course of the year considerable facility in locating passages of Scripture simply by means of their literary characteristics.

But I doubt if we are warranted in spending much effort upon a program for a one-room school. That, with the little red schoolhouse, belongs to the past. In view of the increasing interest in better church buildings, it seems reasonable to hope that within a few years the one-room church will be the rare exception.

There seems to be very little experience out of which to construct a theory for grading a small school for worship. The recommendation made by some writers that the kindergarten, primary, and junior ages be grouped together seems to me to be fundamentally wrong from the standpoint of the juniors. In schools of less than a hundred members a two-fold division appears to be the most practicable. The kindergarten and primary children

1. Story Worship Program for the Church School.

would form one group, while the juniors, intermediates, seniors, and young people would constitute the second group. If a separate room is available, it is recommended that the adults meet there for such devotional services as they may choose to have in connection with their study period. If the lower departments of the school are large and rooms are available, the segregation of the kindergarten and primary children is desirable.

The aim of worship is not essentially different in city and country. In both it has at its heart fellowship with God out of which issues growing social intelligence and increasing social purpose. Its aim is adequately summed up in this sentence by Professor Coe, "To see life objectively, discriminatingly, and to reflect upon what we with God want to be -- this is the essence of Christian worship."¹

V.

SOCIAL LIFE AND RECREATION

The Interchurch Survey discovered the fact that one in four of the small towns and community centers in the United States has no provision for recreation, that two of the four have a cheap commercialized form of amusement, and that one in four is adequately provided for.² Here is a challenge and at the same time an opportunity for the country church. We shall need to recall in this connection that the success of any program of religious education for the rural community will depend in large measure upon the degree to which it

1. A Social Theory of Religious Education.

2. American Journal of Sociology, Nov., 1923.

recognizes the whole social situation. The church which does not assume responsibility for the social and recreational life of its community must not complain when it finds its young people seeking recreation in the only places where it is to be found. But it can hardly be said that the church generally has shown a lack of interest in the social and recreational needs of the community. Rather we should say that the interest has not always been as intelligent as it might have been. There has been much organizing and considerable activity, but there has seldom been a central, unifying purpose running through it all. Community programs of activities have been planned, printed, and circulated, but so far as our knowledge goes not a single one of the program builders tells us exactly what he hopes his program will accomplish. Instead of multiplying organizations and social and recreational activities, we had better wait for our philosophy to catch up with our technique. Instead of adding here another program we propose to state a few general principles which we believe should govern the social and recreational program building in any rural community.

1. Before projecting any organization a church should ask, What do we hope to accomplish with this organization? Having answered that question, it should next ask, Is there no other organization in connection with the church through which this end can be realized? That is to say, the country church, with its present scarcity of leaders, should not multiply organizations unnecessarily but put to maximum use those already existing.

2. In the second place, every activity that is promoted by the church should be geared up with the church school. At the present time there are several organizations in many country churches competing for the loyalty of the same group. This would not happen in a church whose activities were properly correlated.

3. Social life in the country church should do more than afford a good time to the young people. It should meet one of the fundamental needs of rural communities, namely, training in co-operation. To this end the young people should be given the largest possible measure of self government. Play, likewise, should furnish a training in group action. Country boys and girls do not know how to play together and too frequently they do not care to do so. Those who organize boys' and girls' activities in the country should realize that they may exert an influence that can find no measure in the present.

If instead of rushing feverishly about to organize something that will interest the youth in the country communities, our leaders would sit down quietly and plan a program with certain definite aims, they would not only accomplish more but would find greater satisfaction in all that they do.

VI.

THE BUILDING

It requires little penetration to see that the program of religious education in a given church will be to a considerable degree conditioned by the church architecture. As water takes the shape of the vessel which contains it, so the program of religious education assumes the limitations imposed upon it by the building in which it is housed. The significance of equipment in education is well illustrated by an incident out of the experience of John Dewey. Dr. Dewey relates that after a vain search for a particular type of desk for a school room a furniture dealer said to him, "I am afraid we have not what you want. You want something at which the children may work; these are all for listening."¹ The very nature of the school furniture defines and limits the work which the pupils can do. In like manner it is foreordained that only a certain type of religious educational program can function in a given building. In this chapter we shall endeavor to suggest for a country church a plant that shall be ideal from the standpoint of efficiency and at the same time be consistent with economy. It should be clearly recognized that rural churches if they are to maintain their self respect must be supported neither by charity nor by borrowed money, but out of the "increase" of the community. In this chapter we shall give the broadest possible interpretation to the term religious education. If features of the church program other than the church school

1. School and Society, p. 32.

do not appear to the reader to be germane to this discussion he is asked to bear in mind two facts: (1) That economy and the dearth of social and recreational centers in the country demands multiple use of practically all the rooms of the building; (2) That the social and recreational features of the program should be vital to religious education.

The architecture of churches gives expression to the aims and ideals of the people by whom they are built. The meeting house of the Puritan and Pilgrim with its severe plainness registered a protest against the extravagances of the ritualistic churches. The one room chalk box structure of the American pioneer and frontiersman is reminiscent of the days of the circuit rider when it was believed that the world would be saved by the foolishness of preaching. It satisfied very well the demands made upon it, for preaching was the principal thing with the pioneer. For the purpose of religious education it offered as good facilities as the public school. In those days recreation had not become the concern of the church except insofar as it offered competition to religion. If recreation was ever mentioned in the pulpit it was by way of warning the people against its evils. Fifty years ago the country church that was frankly built for evangelism answered the need of the rural community. But with the introduction of the uniform lessons in the Sunday school the need for more adequate provision for religious education began to be felt and toward the end of the 19th century the so-called Akron plan was invented to satisfy the

need. The plan is too well known to require description here, but the fact is noteworthy that its introduction marked a step in advance for religious education.

With the coming of the rural free delivery, the telephone, and the Ford car, the civilization of rural America underwent a change that was nothing short of revolutionary. The customary forms of social intercourse disappeared. The young people whose social horizon was greatly widened by the more rapid mode of transportation and greater ease of communication, felt the sharp contrast between the social advantages of the country and city, and consequently became discontented. Something was needed, and that speedily, to take the place of the social institutions that were gone forever. Many educators, sensing the situation, felt that the public school offered the way of salvation and came forward with plans for centralized school buildings wherein the social life of the community might find its focus. But their hopes and plans have never to any great extent been realized. A discussion of the reason for the failure of the plan does not fall within the scope of this thesis.

The church found itself about as ill prepared to meet this situation as it was to cope with the situation in the American army in nineteen seventeen. It was found wanting both in respect to equipment and personnel to deal with the newly created social situation. But within its ranks were many men who answered the challenge. With great enthusiasm and a little understanding the leaders of many village and country churches sought to remodel their church plants with a view to satisfying the demands of a social and recreational program. If the program had been

carefully worked out and the building remodeled to house it the result would have been much happier. As it was the building was usually built first and the program fitted to it afterward. But with all their shortcomings these modern ventures in church architecture register an advance. It was inevitable that there should be mistakes, and it is only to be hoped that we shall not through ignorance of what has been done go on perpetrating the errors of the past.

In the light of what has just been said, it would appear that a rural church, to meet the present-day requirements, should provide for a three-fold program of worship, religious education, and social service in the broadest sense of the term. To provide such a building is not a task for a saw and hammer carpenter, but a challenge rather to the best brains in the architectural profession. If we are to have church buildings that will give expression to the best ideals of our communities we must realize that there are certain prerequisites that cannot be ignored.

The very first step in the process of providing an adequate building is a survey of the community in which the building is to be located. The survey should cover among other things the following items. (1) The population of the community. (2) Other institutions in the community which serve the same constituents. (3) The future growth of the community. (4) The peculiar needs of the community occasioned by the presence or absence of other institutions. (5) The resources available for the construction and maintenance of a building. This schedule will have to be elaborated and have certain additions made to it in order to

meet the peculiar situation in every community. Once the data provided by this survey is in hand a program should be carefully worked out in the light of the discovered needs and a schedule should be made of the features which it would be desirable to have in the building. For example, let us say a church auditorium to seat 250, a combination social hall and gymnasium, a library, and a pastor's study. If such a schedule is given to the architect together with a statement of the amount of money available for the building he can go directly and intelligently to work upon plans which will at least approximate the ideal. We are indebted to Guy Lowell¹ for a practical suggestion in this connection. He recommends the listing of all the desired features in the order of their importance, the list to be given to the architect with instructions to incorporate in the building as many of them as the money available will permit.

Most communities will already have a building of some sort, and the question will arise, what shall be done with the old building? Shall we remodel it, add to it, or tear it down and replace it with an entirely new building? Sometimes the most practical thing to do is to tear it down and replace it, but frequently if the old building is well located and in a good state of preservation a considerable saving of money can be effected by remodeling and adding to the old building. Some country churches which would score very low on the basis of modern standards have very satisfactory auditoriums.

1. Guy Lowell, Floor Plans for Community Buildings.

Obviously the plan that will commend itself to a frugal and thrifty people will be the building of an addition, or perhaps a separate building near the church. The construction of a separate building indeed has much to commend it. As a general principle it may be said that since the advantages of having the two buildings under one roof are about equally balanced by the disadvantages, it follows that the usefulness of the new unit should never be compromised for the sake of having the whole building under one roof. At Novato, California, is a building which illustrates the wisdom of this plan for some communities. The little church, with the architecture of an earlier day, but with an atmosphere of worship about it, is ample in size for any congregation that is likely to attend its services of worship in this generation. For all large gatherings the auditorium of the community center is available. In that community, where fifty per cent. of the people are Roman Catholic, the separation of the two buildings offers a distinct advantage.

The plan that promises greatest freedom for a church with a modern program is the construction of an entirely new building. Sometimes the new building will be on the site of the old one. In other cases it will be located on a site chosen for its accessibility, or for some other valid reason. Modern standards of heating, lighting, ventilating, and fire-proofing are all of them arguments for a new building. Inasmuch as communities do not yield themselves to standardization, it is obvious that no standardized plan for community churches can be possible. There are, however, certain common needs to be provided for and

certain standards for buildings that apply everywhere. We therefore turn now to a consideration of some of the common problems which must be faced by those who are proposing to build.

The Site. Since the business of the country church is to serve the people, it should be easy of access. Main street is the rendezvous of both young and old in the country town, and the church with a modern program on a side street starts with a handicap. While there are obvious disadvantages to so placing it, we would recommend the locating of a country church plant in the busiest part of town. It requires just enough effort to get people off the main street to make it irksome, and people do not do the irksome thing in their leisure hours. Ample grounds are very desirable around the church and social center, but we should, if necessary, sacrifice the grounds to the location.

The features that should go into the building. Below are listed, in the order of their importance some of the features that should go into an ideal country church building.

1. The church auditorium
2. The Social and recreational hall
3. a Kitchen
4. Lavatory and toilets and showers
5. Cloak rooms
6. Church parlor
7. Pastor's study
8. Library and office
9. Boys' room which may also be used by the men
10. Girls' club room
11. Men's club room
12. Small assembly.

One might add many other useful features, but for the average community this list would at first sight seem altogether beyond its means. A building incorporating these features should cost not to exceed \$25,000.

The social hall may be made to serve many purposes. It should be so constructed as to provide for a basketball court. That requires a space 35 x 60 free from obstructions and a ceiling at least 15 feet high -- 19 feet is better. The walls should be wainscoted up to the windows which should be set at least four feet from the floor. At one end there should be a stage of good height and ample size. The opening at the front of the stage should be at least twenty-four feet and the depth should be from fifteen to twenty feet. A stage of such dimensions will not only encourage the use of pageantry and dramatics, but provide as well for a large Sunday school class or even for a department. If the hall is not of such width as to provide for

 dressing rooms it may be practical to add small one story wings to the hall on either side of the stage. One of these would provide for a combination dressing room and kitchen, while the other would provide for a toilet and lavatory in connection with a dressing room. Since the hall will be too large to provide a suitable meeting place for any department of a small Sunday school, a practical arrangement is to have it divided in the middle by means of a rolling partition or accordion doors. Two of the junior high schools of Berkeley, California, have their gymnasiums divided in this way with very satisfactory results. One of the trying problems in connection with a room that is put to a variety of uses is that of storing furniture. The

best solution of the problem is to provide for the storing of the chairs and tables under the stage. If the stage is built as high as it should be in a large hall with a level floor, it will furnish ample space for storage, provided the chairs and tables are of the folding type. The front of the stage should have large removable panels and large trucks with low wheels should be provided to carry the chairs and tables under the stage.

With such an arrangement as above suggested, the social hall can be made to serve the following purposes. First, a meeting place for the Sunday school. It affords three department rooms and a much greater degree of segregation than is possible in a church auditorium. We can imagine a small Sunday school functioning very satisfactorily with no other meeting place except this room. (2) A gymnasium and dancing. (3) Theatricals and concerts. (4) Community religious services and community sings. (5) Banquets, socials, farm Center meeting. (6) Home talent theatricals and lyceum courses. (7) Moving pictures and stereopticon lectures. One might go on enumerating to include practically everything of common interest to the people of the community. By no means all of these activities could be shown to have any very immediate connection with religious education, but they are brought to the attention in order that the reader may be reminded of the diversity of interests which must share a rural community church building with religious education.

The reasons for putting the kitchen third on the list of desirable features are too obvious to require statement here. Lavatories, toilets, and showers, in our judgment, come next in

importance. Unless there is some provision for bathing afterward, violent indoor exercise in winter constitutes a positive menace to health and a gymnasium without showers is a doubtful blessing to any community. If a water supply is provided for showers the installation of other plumbing fixtures will naturally follow.

It is very desirable to have two cloak rooms provided with Dutch doors so that they may on occasion be easily converted into check rooms. Farmers driving in from the country in winter are required to wear heavy coats which are very uncomfortable articles to care for through a service or a social hour. We are willing that the church parlor shall be sacred to the use of the women. In the country town there is need of a woman's rest room where the wife can spend a comfortable hour while the husband is doing the errands that brought him to town. A room where the mothers can care for their small babies is a great convenience not only on Sunday, but at all times when people gather at the church or community center. On Sunday this same room will furnish a meeting place for the cradle roll during the Sunday school hour and for all the small children under the care of someone enlisted for the purpose during the church service. This room may also be used as a work room for the women in which case provision should be made for storing, machines, etc.

A pastor's study, with some provision for heat other than the main heating plant of the church, is almost a necessity in a country church with a modern educational and social service program.

The library in a country church will in many instances be something very different from the library in a city church. The country church library will frequently be the only public library in the community. Aside from rendering practical Christian service to the people of the community, a library may make a direct contribution to the cause of religious education. The office of the church may very properly be in combination with the library. With this arrangement the person who cares for the library can at the same time attend to the work of a church secretary.

Strange as it may seem, the boy in many churches is treated as a sort of necessary evil. Many otherwise kind-hearted persons would throw him out and make him spend his leisure time in a pool-room or elsewhere until he learns how to behave. The only way to guarantee that the boy shall have a fair chance is to see that a room is built for him. The room should be as nearly sound-proof and puncture-proof as possible. The basement or the attic seem to be the favorite locations. If another room can be had for men, this room should be kept sacred to the use of the boy. Otherwise the men will want on occasions to use it. This room is the ideal meeting-place for a large group of older boys on Sunday morning.

A girls' room, a men's room, and a small assembly room which can be divided by means of folding doors are desirable features in any rural church plant. But if the girls' room cannot be had the girls may use the parlor. As suggested above, the men may use the boys' room and one section of the social hall may be made to serve the purpose of a small assembly room.

Since the difference in location, the needs of the people to be served, and the available resources constitute every building project a problem by itself, no two communities will have or should have exactly the same type of building. It follows that no detailed plan can be outlined here for handling a Sunday school within a building. A superintendent or director who understands how to grade and organize his school will be likely to see how to use the building at his disposal to the best advantage.

No church should think of undertaking a building project without first consulting some of the best books on the subject, together with any other plans which may be available to it from its denominational headquarters.

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GUIDANCE OF THE HABIT DEVELOPING
PROCESSES, AS A FACTOR IN
RELIGIOUS EDUCATION

A Thesis
Presented in Partial Fulfillment
of the requirements for the
degree of
Master of Arts

By
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Mr. George A. Coe, in his book "A Social Theory of Religious Education", has given utterance to one of the most profound truths of human life, in the words, "Every birth is a fresh incarnation of the ultimate purpose of the universe." A little reflection on this great idea, however, leads one to inquire, "What, then, is the meaning of the tragedy and the failure that is everywhere apparent?" Why are there so many millions of lives that are lived at levels that scarcely rise above the physical even to the mental, much less to the moral and the spiritual? And why are there so few who can dare to hope that they have even approached the attainment of this ultimate purpose? Does the universe exist but to be thwarted? Is it satisfactory to Him who orders the universe that His purpose shall be infinitely incarnated, only to grope blindly for a while and then fall back to futility and failure? Yet, if we are to retain our faith in a rational world, we cannot doubt that somehow there is bound up in every life that for which the universe exists. And so we find ourselves face to face with the greatest of all human problems, namely: "How shall we discover the divine secret whereby the purpose of the universe, infinitely incarnated in human life, shall no longer be infinitely thwarted, but rather brought to infinite fulfillment?"

The answer to this question has been the age-long quest of man. Each generation has made its contribution, and the solutions to the problem have varied all the way from the law

of the jungle's tooth and claw to the word of Jesus, "Let him who would be chiefest among you be the servant of all." But the answer that makes its appeal to the thoughtful mind of the modern day can surely be in no other terms than the terms of character. No longer do we look to the satisfactions of the moment for the true fulfillments of life. Rather do we know that life emerges from futility and failure into its true and splendid significance only as we turn aside from the satisfactions of the moment and give ourselves to the pursuit of an ideal. And even the ideal is a disappointment if it does not reach further than the mere gratifications of the self. The greatest discovery of the human spirit is that the true significance of life becomes apparent only in the development of the qualities of righteousness, of honor, of loyalty, of truthfulness, and of love. Every individual may be an incarnation of the purpose of the universe, but within himself that purpose can never reach fulfillment. It involves relationship to a million others and it involves God. And the key that unlocks the door to self realization and self fulfillment in this manifold relationship is character. Character is the key word in the thought of this new day. And so the question which has already been suggested as representing the greatest of all human problems, finds a partial answer in terms of character. And it becomes the supreme task of humanity to build character. To establish institutions and to shape relationships so that a chance

for character shall be the natural heritage of every child. More yet, to formulate a technique of character training that will be at the disposal of all, and to make available a method by which, with some degree of assurance, a character skill may be developed.

It is with this technique of character training, and the development of this character skill that this thesis is concerned. And the writer assumes that it is the particular province of religious education to discover and elaborate the solution to the problem. Secular education and practical education concern themselves with the development of skills of a different sort. To be sure, character is developed throughout the entire process of education, and all educators are interested in its development. But since the foundations of character rest upon conceptions that are essentially religious it may be assumed that this particular problem is to be solved in the field of religious education.

When we turn to the task of developing a technique of character training, we face at the outset the question, "What is character, anyway?" Why does one man behave in one way and another in another way. Why is honor apparently the natural atmosphere of one life while another seems to be steeped in dishonor. Why does loyalty seem to be the very nature of one, causing him to "stay by" the thing to which he has given himself, even to the point of suffering and death, while another breaks and runs away at the first slight inconvenience to

himself? There are many answers to the question. Some say that character is unexplainable and unpredictable, others that it is a matter of inheritance. Still others affirm that it is latent in every individual and can at any time be brought to the fore if he will but use his will. And still others say that true character waits for the moment when the spirit of God shall touch it and transmit to it His power. There is, of course, some truth in each one of these answers. But no one of them, nor all of them together, is complete. There is an element in character that has never been fully assessed, and without which it is both impossible to understand the meaning of character itself and hopeless to attempt to develop any technique for its training. That element is habit. An individual is what he is, he behaves as he does, largely because of a set of habits that have fastened themselves upon him. It may help us slightly if we paraphrase another statement of Professor Coe, "Character is taught, not caught."

Some have said that the whole of behavior has its basis in habit. Perhaps that is saying too much, but it is certainly true that a very large proportion of the things we do we do because they have become habitual. The science of biology told us long ago that the development and differentiation of species takes place largely on the basis of the acquiring by the organisms of certain habits or skills in adapting themselves to their environment. And on the human level it

is surely a mercy that we are able to delegate so many of our activities to the province of habit and to perform them with no mental effort and no attention. And it is pretty evident that the progress of the individual comes as he is able to develop habits of doing things and thenceforth to do them without thinking and move on to other and more complicated things. In succeeding sections we shall endeavor to show how this process takes place and to indicate something of its immense bearing upon the development of character.

THE HABIT BASIS OF CONDUCT

We have but to observe the earliest stages in the learning process of a child to see the extent to which his progress proceeds on the basis of the reduction of one after another of his activities to the stage of habit. At the very beginning, even the simplest effort which the child makes at co-ordination is accomplished only in the most laborious fashion imaginable. Such a simple procedure as, for instance, the transfer of an article from one hand to the other, apparently involves all the intelligence that the child can muster. Soon, however, such things as this are mastered and relegated to the field of habit, henceforth being performed with little or no effort. The best possible illustration is perhaps found in the process of learning to walk. With what a tremendous effort and exertion is the first step taken! The child is compelled to bring to his command every mental resource of which he is possessed. And even after the operation has been partly mastered, the whole attention is required in carrying it out successfully. And when the child's mind is only momentarily drawn away from the business in hand, the result is usually disastrous. But after a while one after another of the phases of the process, the manipulation of the legs, the forward movement of the body, the matter of balance, come to be habitual and are performed with no mental effort. Then the child may go running or skipping along with his mind wholly occupied with the business of singing or eating an apple, or any one of a thousand other things.

Another illustration that may be a little closer to adult life is apparent in the process of learning to drive an automobile. The novice at this task finds that every atom of his energy and attention is necessary and sometimes entirely insufficient merely to keep the machine going and in the middle of the road. Soon, however, the details of this fairly complicated operation become matters of habit and the driver may steer his car through the densest traffic and be thinking all the time of the engagement for which he is tardy, or the errand upon which his wife has sent him, or even of the sermon which he is planning to preach next Sunday.

It is hardly necessary to consider at length the psychological process by which this habituation of activity takes place. A word, however, will both make this more clear and at the same time constitute a groundwork for what will be said later.

Every activity of the human organism is accomplished only by means of a complete circuit of the nervous system. The tiny thread-like cells of the nervous organism run from every portion of the body to the spinal cord and on to the brain, and back again to the muscles. They are arranged in such ways that whenever any stimulus is received by one cell, the end of that cell comes in contact with the end of another, and the stimulus is transferred to that second cell, as a current of electricity passing over a series of

wires. There are three sorts of nerve cells, namely sensory, associative, and motor. Every action of the body involves that a stimulus shall be received by a sensory nerve cell and transmitted either through one or many associative cells or directly to a motor cell, producing in the muscles the response which the sensation received calls for. For instance, the child sees a red ball -- that is, he receives on a sensory nerve cell the sensation of a red ball. The stimulus is transmitted to other cells and discharges through a motor cell at the muscles of his arm, and he reaches for the ball. Just what the nature of this receiving of sensory stimuli and discharging of motor responses may be we do not know, but we do know enough about the nerve system to know that it takes place.

Some very common actions, such as those that are taking place constantly in the body, as for instance the beating of the heart or the blinking of the eyes, do not involve any more complicated nerve operation than the reception of a stimulus and its immediate transfer to a motor discharge, without any activity of the consciousness. Other activities that need to be accomplished with great rapidity, as the removal of the hand from danger when intense pain is encountered, or the contraction of the throat when a foreign substance is introduced, take place in the same way. These are called reflex actions and are accomplished without the process of conscious organization by the associative nerve cells of the brain. To be sure, the sensations are

cells of the brain. To be sure, the sensations are registered in the consciousness sometimes very vigorously, but they are transferred to the muscles in activity long before the brain has a chance to organize itself to the point of giving a command.

These reflex actions, both those that naturally and continuously go on in the body and those that result from some emergency that necessitates instantaneous action, are accomplished with the use of only the sensory and motor nerve cells. That great mass of associative nerve cells, almost infinitely intertwined, which lie in the center of the brain are not involved in such actions. Likewise an enormous amount of activity of other sorts is constantly accomplished in and by the body on the same basis. Things that have been so well learned, that is to say, that have become so habitual that they do not involve any choice or other conscious activity of the will are carried on in this automatic fashion. The instances of walking and of driving an automobile, already referred to, are of this sort.

Now the method by which a thing becomes so well learned as to be entirely habitual is very simple. As has already been suggested, a stimulus received by a sensory nerve cell is transmitted to another cell when the ends of the two cells come into contact. There are different sorts of sensory cells by which different sensory stimuli are received, as, for instance, stimuli of sight, hearing, taste,

temperature, pain, etc. Now when a stimulus is received by a cell and a contact is formed between that cell and another by means of which the stimulus is discharged in a motor response, the contact thus formed has a tendency to persist. That is to say, a path is set up through which a similar stimulus, again received, will have a tendency to flow. If the process is repeated often enough and with enough force, this tendency will become so strong that whenever the same stimulus is received we shall be able to anticipate, with assurance, the same response. We then say that this particular action has become a habit. The amount of mental effort necessary in performing the action becomes less and less with each repetition until it is reduced to a minimum. It is one of the great mercies of life that an enormous amount of the activities necessary in the routine of the day's work are reduced to the habit basis. A vast increase in the efficiency of life is wrought thereby, both in the skill developed in the habitual activity itself, and in the fact that the mind and the will are freed from the task of repeating decisions and choices over and over, and given a chance to do the more important and difficult things. The extraordinary increase in general efficiency and power of the mature man over that of the youth is due largely to the fact that these habitual ways of doing things have been established, the whole nerve and muscle organism set to the task of receiving sensations and discharging actions with the least possible waste of time and energy, and the brain set free to solve the more complicated problems of life.

HABITS OF THINKING

But, not only do the more simple matters of physical activity become habitual. We develop habitual ways of thinking as well, and even choices that involve the most complicated association and selection of values and ideas and desires may come to be largely matters of habit. A boy of four, upon accompanying his mother on a visit to the grocery store was greatly impressed by some unusually red apples in the grocer's basket. Accustomed to respond to such apples at home by helping himself, he did so on this occasion. His mother, however, took time to assure him that this was a different sort of situation. Many other factors were involved. The apples belonged to the grocer, who had worked hard that he might have them, and, although he and the boy were good friends, he would be displeased to have his property molested. The boy had apples equally good at home, of which he could have all he desired, and it would be much more satisfactory to eat his own apples. Boys who took things that belonged to other people were not loved and trusted, and even she, his mother, would be greatly grieved to have her boy do that which was not right. Thus the boy was led to associate this particular desire for an apple with other experiences and satisfactions with which he was familiar, with the result that he gladly made the choice to restore the apple to its place in the basket. The mother chose this as an opportunity to begin in the boy's mind the right way of

thinking about things that belonged to others. She repeated the lesson whenever circumstances made it appropriate, each time bringing the boy to choose, with satisfaction to himself, that course of procedure that regarded the property of others as sacred. The grocer's red apple was broadened out to become anything that belonged to anyone else, the boy was led to experience great satisfaction in his newly found ability to distinguish between what was his and what was another's, and soon he was well on the way towards habitual honesty.

In this case the process of developing the habit is far more complicated than the mere establishment of a path from a sensory nerve cell to a motor nerve cell through which stimuli will have a tendency to go. It involves a large amount of activity on the part of those infinitely interwoven associative cells in the center of the brain that constitute the realm of choice. But it eventuates, none the less, in a motor response, and it involves a satisfaction that constitutes an invitation to the next similar stimulus to pass the same way. And the wider the range of associations involved, each adding its force to the satisfaction produced in the choice, the stronger will be the tendency to react in a similar way under the next similar set of circumstances. On the other hand, if the choice is not made by the child himself, but is forced upon him by his mother or by someone else, involving not satisfaction, but resentment and disappointment, it is no choice at all, and rather than creating a tendency to make a right choice under the next similar set of circumstances, it really has a tendency to inhibit such a choice. The continued repetition of such an experience is likely to develop a very serious complex against all authority.

THE ELEMENT OF MOTIVATION

This method of establishing habits of thinking and of choosing has long been recognized as the key to the modern scheme of education. The old-time practice of imparting information about abstract ideas has been replaced by the method of permitting the learner to construct or to handle the materials of the ideas themselves, or to perform for himself the actions which the ideas involve. And it is perfectly obvious that no amount of talk about a thing can render a pupil as familiar with that thing as can the performance of one project that involves the thing itself. In the earlier stages of the process of education this principle is particularly important. The maxim is, "We learn to do by doing." The teacher seeks to objectify every item of information in some sort of activity. And as the educative process proceeds to the higher stages the method, although it is less direct, is none the less important. Every phase of the program of education has been put on the laboratory basis. And, moreover, the educator enlists as his ally all the natural impulses and instincts of the pupil. Instead of presenting his body of knowledge, as was formerly the practice, and leaving the student to a life and death struggle between his desire to learn, on the one hand, and his disinterestedness and his impulse to do a thousand other things on the other hand, the real teacher translates his body of knowledge into activities that fall along the lines of the pupil's natural instincts and impulses, and arouse his interest and enthusiasm.

The modern teacher denies that there is "anything of value in making ideas or activities unattractive and forbidding."¹ He insists that "any subject or situation will contribute to the education of the child in proportion to the naturalness and intensity of the motives driving the child to the task." That does not mean that everything is to be made easy. Sometimes things are purposely made difficult. But the pupil is not asked to face his difficult task with no weapons. He is armed with interest and attention and with enthusiasm for the accomplishment. His whole nature is enlisted in the effort. He becomes absorbed in the task, with the result that he not only assimilates and masters the facts, but also retains them and by reacting to them develops them into a skill or a habit.

This process is what educators call motivation. It implies that the first duty of the teacher is to get the pupil to desire to do the thing. Just now there is at work, across the table from me in the public library, a boy of about ten years. He has evidently been assigned the task of looking up in the encyclopaedia the history and significance of the cornet. At least it is on material under that word that he is working. He is absolutely absorbed in his task, and is writing as rapidly as I am. No one needs to drive him to that work, and all disinclination and difficulty of concentration are completely conquered. Evidently his teacher has found for him the right way. Not only is he

1. Galloway, "The Use of Motives in Moral and Religious Education."

interested, but his work is involving a measure of self activity that is sure to establish in his mind an habitual way of thinking regarding this particular body of material with which he is concerned. His work has been motivated. It is not drudgery, it is pleasure.

THE HABIT BASIS OF CHARACTER

This method of motivation in the development of habits and of habitual ways of thinking has not yet been attempted with any degree of system or care in the field of religious education and character development. But it is in just this field that it is of the greatest importance. For here we are concerned not with the mastery of a body of knowledge, but with the development of a way of life. It is of little value to know the meaning of virtue if the life be steeped in habits of vice. Even the intellectual comprehension of the nature of God is but futile and disappointing if the knowledge is not a vital factor in experience. Jesus' assurance, "ye shall know the truth and the truth shall make you free." involves far more than the mastery of a body of facts. There is nothing magical about truth, even Christian truth. Not even a thorough mastery of moral and spiritual idealism has efficacy to produce character. One of the most tragic individuals in the world is that one who is fully aware of the moral and spiritual significance of life but who is utterly unable to attain to the high experience to which his knowledge points, because he is

caught in a net of habits. Men do not fail of the attainment of goodness because they do not know well enough what goodness is, but because they have not developed habits of goodness. One may know and understand the Golden Rule, and fully believe it, and yet be a rascal. In fact one may hear goodness preached so often and give intellectual assent to it so fully without giving expression to it that he will develop a habit of insincerity. That is to say he will come to have a sort of hypocrisy complex. One may actually develop the habit of reacting unfavorably to the best one knows. Habits of conduct are not formed merely by the reception of knowledge, however vividly the impression may be made, but by the expression of knowledge in activity. It requires a complete circuit of the nerve system to set up a path that shall tend to similar future responses. And if the stimuli of truth and right are received again and again, and are set aside or responded to by only a sentimental wish or a shrug of the shoulders, the result is the establishment of a habit that amounts to the inhibition of right conduct.

Another of the tragic figures of life is the individual who knows the meaning of right and truth and desires with all his heart to be good, but who can achieve goodness only in the most laborious and obvious fashion. Goodness never becomes natural to him. He is always acutely conscious of his virtue. He too, though trying hard, has missed the mark. He is like that student who, while his mind wanders

to a thousand vagaries, compels himself by sheer force of will to attend to the thing in hand, and masters it. Such goodness does not become habitual, but is a never ending up-stream struggle.

Obviously the great need is for a method of religious education by which the qualities of the moral and religious life can be made habitual. This is the technique of character development for which we seek. The writer is under the profound conviction that the greatest task that faces the religious educator, or educators in general for that matter, is that of finding ways in which children may be led through the experiences of righteousness and of idealism, with joyous satisfaction to themselves and with reactions of enthusiasm for a repetition of the experiences until they shall become steeped in habits of goodness. It is not sufficient that we shall enlighten them as to the meaning of righteousness and idealism, however effectively we may be able to do this. As Professor Galloway says in The Use of Motives in Teaching Morals and Religion, "We must not trust to a combat between enlightened intelligence and unsound desires. If we can get intelligence and desires leading in the same direction, we shall insure right choices and establish the habit of right choosing." Not that we need less instruction in the facts and the history of religion, but rather that we need more training in the experience of religion.

When we wish to teach a child to walk we do not waste much time in describing the operation to him. We help him to experiment with the operation itself, repeating the experiment again and again until it becomes a well established habit. When we set out to learn to drive an automobile we become aware that no amount of knowledge regarding how it should be done is sufficient to enable us to perform the task. Each detail of the operation must be experienced again and again, and must become practically a reflex action before the accomplishment is complete. If this is true of these purely physical reactions, how much more is it true of those infinitely complex and delicate matters of making moral and spiritual choices, involving the interpretation and balancing of values, and leading to that most difficult of all actions, namely the operation of the will.

To put the matter definitely, if we want religious people, we must train people to be religious. This does not mean that the aim of religious education is to be a fixed mode of religious behavior. We are dealing with that most sacred of all values, namely personality, and our aim is not a set of religious activities but a religious person. Nor does it mean that a religious person is the mere by-product of a set of religious activities. The religious life is something infinitely more real than a mere creation of man's effort to satisfy his needs. The religious life is the great all inclusive fundamental reality, and all personalities are

inherently religious. The consciousness of God is as real as is the consciousness of the self, and all the ethical and spiritual implications flowing out of that consciousness are of the very essence of reality. But even so, the religious nature is precisely like any other of the phases of human nature; if it is to be effective and efficient and satisfying, it must be trained. And to expect the whole of human personality to do the will of the religious nature, without having been trained to do so is as unreasonable as it would be to expect the body to manifest the agility of the acrobat without having had any practice in that art.

Moreover, when we say that we shall produce religious personality and fineness of character only by the cultivation of good habits, we do not indicate that character can be reduced to a mechanical operation. We do not want mannikins, marvellously skilled in the business of being good. The great areas of personality are infinitely above the realm of mechanism. But we do believe that the instruments of personality should be equipped with at least a measure of skill, so that when personality makes high resolves and dreams high dreams there will be at least a chance that they may come to some measure of fulfillment.

MOTIVATION AND CHARACTER

A further word is necessary regarding the process through which habits are formed and applied especially to character before we proceed. As has already been suggested, the reception of a stimulus, in itself, does not have a tendency to establish a habit, however often that stimulus may be received. It requires that the stimulus shall be discharged as a motor response before a path is set up that tends to be the basis of a habit. And even then the motor response must be such a one as to produce a sense of satisfaction in its performance if the tendency is to persist without modification. If a boy comes in contact with an object that has the appearance of being delicious to eat, and if he samples it, only to discover that it is not delicious but nauseating, his experience does not tend to establish the habit of responding to such a thing again by eating it.

On the contrary, when he next encounters that object he will have a strong tendency to let it entirely alone. Similarly, when the child is led or forced to react to an idea in such a way as to produce not satisfaction, but disappointment, or resentment, or disgust, that particular reaction does not tend to become habitual, but rather has a tendency to be inhibited.

We assume then that the elements involved in habit are 1. the repetition of the stimulus, 2. the repetition, with increased force, of the same response to the stimulus, and 3. satisfaction with the results attained in the experience.

Impression, expression, and satisfaction. And we may assert, without qualification, that no habit is established without the oft repeated circuit of this cycle. That is true regarding the habituation of any purely physical reaction, and its truth is of even greater significance regarding reactions that involve the organization and interpretation of moral and spiritual values.

This is, of course, an entirely elementary matter to the trained educator. Long ago the terse dictum of William James, "No reception without reaction, no impression with correlative expression" became the watchword of the intelligent public school teacher. She knows that knowledge is not real until it has become in some way a matter of experience. Even so simple a type of learning as that of memorizing can be accomplished only as it is expressed in motor activity." One cannot memorize a verse merely by hearing it repeated, or by looking at the words printed on a page. As he hears them recited he must repeat them himself, either articulately or inarticulately, if they are to make any impression. And even the inarticulate perception of a word involves a certain motor reaction of the vocal organs. But the process of memorizing will be advanced much more rapidly if the words are spoken audibly, and still more rapidly if they are both spoken and written. The fuller the motor response or expression that is given to them the more rapidly and the more surely are they fixed in the memory. And what is true of the work of memorization is equally true of every other phase of

learning. An idea received must be expressed in some fashion if it is to become definitely the property of the learner. As Mr. A. T. Robinson remarks, in his splendid book "Why They Fail," "No teacher could hold her situation a week if she did not find ways for the children to give out what she so effectively rams in."

But, as has already been suggested, while the importance of this method of teaching is many times greater in the field of character and religion than in the field of general education, it is in just this field that it has scarcely yet even begun to be used. This is due largely, of course, to the fact that in the past the teaching of religion has been done by those entirely unskilled in pedagogy. The recent "Indiana Survey of Religious Education", conducted by the Commission on Social and Religious Surveys, revealed the fact that 88 per cent. of the teachers in the church schools of Indiana are far below the lowest standards acceptable for public school teachers in the rural districts of that state. Naturally we can never hope to accomplish the results for which we seek until our teachers have a higher degree of preparation. But there is another reason for our failure, and that is that we have not yet come fully to understand the nature of character and its relationship to habit. We have not become aware of the truth of Professor James' word, "No matter how full a reservoir of maxims we may possess, and no matter how good one's sentiments may be, if he have not

taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With good intentions hell proverbially is paved." For the most part we have thought that the religious educator could do little more than store the reservoir with maxims, and hope for the best. The time has come when we should begin to realize that we can do more. To use another of Professor James' expressions, we can actually "communicate a new set to the brain."

It is obvious that the adoption of this conception of religious education would represent a marked change in the procedure of the average church school. Yet, on the other hand, perhaps the change would not be so great as we might imagine. The average teacher is already aware that she is seeking to do more than to bring her pupils into familiarity with the formulae of religion. She knows that it is her task to lead them into the experiences of religion. The method by which she seeks to do this is perhaps the thing that is at fault. These two basic assumptions represent the foundation of her method: first she believes that if she can but implant the ideas of religion securely in the minds of her pupils, these ideas will somehow, in God's good time, come to be for them the experiences of the religious life, and second, she has the conviction that, after she has thoroughly instructed them in these ideas of religion, the only additional

necessity is that she shall induce them to surrender to the will of God so that He may take possession of them and have His way in their lives. That these conceptions have a measure of validity is undeniable. But it is just at the point where they leave off that our failure begins. It has become altogether apparent that the ideas of religion can become the experiences of the religious life only to the extent that they are translated into activity. To quote again from Professor James, "When a resolve or a fine glow of feeling is allowed to avaporate without bearing practical fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. Don't preach too much to your pupils or abound in good talk in the abstract. Lie in wait rather for the practical opportunities, be prompt to seize those as they pass, and thus at one operation get your pupils both to think, to feel, and to do. The strokes of behavior are what give the new set to the character, and work the good habits into an organic tissue."

Moreover, it is also apparent that the teacher can do far more than induce her pupils to surrender to the will of God. She can actually lead them through the experience of surrender to His will again and again with such joy and satisfaction that the attitude of surrender will come to be habitual with them, not simply for the one great occasion of conversion, but for the whole of life.

The whole issue of the matter is that religious education (Christian education) must come to be less and less a process of instruction in the meaning of Christianity and more and more a process of guidance in Christian living. Long ago, John Dewey told us that the school is not a preparation for life, but is life itself. Similarly we shall succeed in producing men and women who are prepared for Christian living only as we lead boys and girls through the life itself until it shall become so habitual as to be their second nature.

Impression, expression, and satisfaction. Formerly ^{education} our program of religious/has done little more than the first, and that usually without adequate equipment and with a total disregard for the laws of pedagogy. Sometimes we have proceeded as though it were our purpose to create in the minds of the children disappointment and resentment and disgust regarding the matters of religion, rather than satisfaction and enthusiasm for the repetition and advance of the experience. I have in mind a church that uses as a part of its equipment an old residence. The little children of the Beginners and Primary departments of the Church School are sent into the attic of this old residence to to their work. The rooms are unfinished, there are cracks and holes in the walls and roof through which the wind and rain can come, there is no adequate provision for heating, the light is insufficient, and the appearance and atmosphere are altogether hideous. The children come from good homes, where

there is comfort and convenience and a measure of beauty. They are constantly associated with places where these things are to be found. By all means the ugliest and most uncomfortable place to which they go is the Church School. How may they be expected to react to this situation? With satisfaction and enthusiasm and joy for the experience of religion? Hardly. And one of the most obvious facts regarding this school is the frequent turnover of its pupil personnel in the Beginner and Primary departments. Whereas over a hundred children come and go in these departments within a year, the enrollment at a given time is seldom more than fifty. And, moreover, the situation cannot fail to be reflected in the lives of those who remain permanently in the school. They may not be entirely conscious of the fact that the experience of religion is associated with something unpleasant and distasteful, and in fact many of them may altogether escape this feeling. But it cannot be otherwise than that some of them, many of them, will come up through childhood with a vague feeling that the matter of religion is far from satisfying, that it is cheap and vulgar, and that if one gives any response to it at all it must be at the point of necessity rather than of desire.

I am glad to say that the situation in this school is now being altered, but as it exists today it is a thoroughgoing illustration of the old scheme of religious education. Any place was good enough, and any method was good enough,

so long as children were brought together and an instructor given a chance to cram them full of the facts of the Bible and the theories about the Bible. True, the influence of the instructor was supposed to have a part in the work, and in numberless cases it did work marvels, but if the combined potency of that influence together with the magic of the truth which she succeeded in getting into the minds of her pupils was not sufficient to bring about the desired result, there was nothing to do about the failure but to mourn over it. There was a good deal of trusting to luck and hoping for the best.

But the old order changeth. A better way seems to be at hand. Surely there ought not to be so much of the element of luck in the operation of the will of God. If the Gospel is God's power, there ought to be some better way to apply it to the lives it is to transform. It is the conviction of the writer that the better way is in the introduction into religious education of a scheme of guidance in Christian living. Heretofore we have merely told our children about morality and religion. In the future we must find ways actually to lead them into the experiences of morality and religion, again and again, with such satisfaction and joy to themselves that they will eagerly seek for other opportunities to repeat the experience, until they become habitually religious and moral. Then when occasions arise calling for the evaluation of values and the rendering of

decisions in favor of ideals, they will have some equipment, some skill, with which to do their work. They will have character. They will represent the real meaning of Jesus' word, "Ye shall know the truth and the truth shall make you free."

It remains for us to consider in some detail this principle as applied to the development of habits of honesty and honor, and habits of God consciousness. It is perfectly obvious that such a project cannot be confined to the Church School. It involves an immense amount of outside activity, and, more than anything else, it involves the home. The major axiom for every religious educator must be that he is only playing with his task unless he takes the home into consideration. The Church School can only supplement the work of the home. But it can do that, and it can give help and guidance to the parents. And it can create an atmosphere that may become the atmosphere of the home. And so, in what shall follow we shall be thinking of the home and of other activities of the child's life, but with particular emphasis on the program of the Church School.

Developing Habits of Honesty and Honor

To assert that one of the greatest needs of the day is for a method by which habits of honesty can be developed in the growing generation of boys and girls is but to state a conviction that seems to be in the minds of all thoughtful people. The widespread wave of crime that has swept over the United States within recent years, and the fact that, of the unusually large numbers at present in our penal institutions, over eighty per cent. are under twenty-five years of age, are but external evidences of a very deep-seated malady. The impunity with which so many young Americans resort to the black-jack and the automatic pistol as a means of getting what they desire is only the violent outworking of a very general disposition to regard the age-old sanctions of property rights as something to be violated rather than protected. Moreover it is not a rebellion on the part of a generation of thoughtful young people, against a set of customs that have been abused and have become the source of much injustice and wrong. It represents rather an abandonment of ideals and a descent to an inglorious search for an easy way by which to have ease and luxury without paying the price of sincere effort and work. There is more of sneak thievery than heroics in it. We cannot escape the conviction that there has been some fundamental failure in the process through which these young people have been trained. Somehow, the fine conceptions of honesty and honor have not become a part of their characters.

And it is apparent that this break-down in honesty and honor is not confined to those who have gone so far as to commit some crime against the law of the land. The Commission on Social and Religious Surveys, of which Dr. Walter S. Athearn is chairman and of which the other members are President Burton of Chicago University, President Faunce of Brown University, Mr. Raymond B. Fosdick, and President Butterfield of Massachusetts Agricultural College, has recently completed a series of studies of children in the public schools of America, to determine their status in matters of character and to test out, scientifically, the results of moral and religious instruction. The results of these studies are to be published in the second volume of the "Indiana Survey". Thousands of children in the public schools of Indiana were tested to discover what would be their reaction to temptations to dishonesty and other forms of immorality. Indiana was chosen because it is a typical state, and the leaders of the survey are confident that the results of the survey will prove true to any state in America.

Various types of tests were made. One, called the "True-False Test", endeavored to discover what the children believed on elementary ethical questions. In this test statements were made involving simple choices, and after each statement the words "true" and "false" were printed in large letters. The ethical questions were imbedded in the midst of other questions, so as to insure the most natural answers possible. The children were asked merely

to underline the words "true" or "false" that described the statements. Here are a few of the statements to which/a majority of the children gave unethical assent: "It is not wrong to steal from one who has secured his wealth dishonestly."

"It is more honorable to have charge of an office than to work at a trade."

"Unnecessarily failing to meet an appointment on time is not immoral and un-Christian."

"Cheating a railroad is not as much a sin as cheating a person."

"It is not the duty of the pupil to call attention to the fact that the teacher has given him too high marks."

"It is true that if a storekeeper gives you too much money it is all right to keep it, because he would probably do the same if you paid him too much."

Another test was called the "Purchasing test." In this test, storekeepers and clerks were taken into the confidence of the experimenters. A child would be sent to purchase an article which was to cost twenty-five cents. The clerk would say to the child, "We have special sale on this today and are selling it for fifteen cents", and give back a dime. Or perhaps the purchase would involve the making of change and the clerk would give the child a dime too much change. In these purchasing tests, sixty-four per cent. of the children did not return the dime either to the teacher or the store-keeper.

Other tests were made, such as giving children an opportunity to evade paying streetcar fare, or, in a cafeteria, to select their own food and report to the cashier what they had eaten. In another test they were given a chance to cheat in an examination.

The average for all children tested was shockingly low. In general matters it was discovered that over half the children were fundamentally dishonest, and, as has already been said, when it came to a definite temptation to profit by dishonesty, sixty-four per cent. succumbed to the temptation. That is to say, a considerable majority of the children in America are given to the vices of lying, cheating, and stealing.

A wide variety of results was shown between the various types of groups tested. For instance, a group of Boy Scouts of two years' standing made a score of eighty-two and three-tenths per cent. In this group the teaching of trustworthiness and honor had evidently had its results. Other groups of Boy Scouts just organized did not do so well. A Camp Fire Girl organization of four months standing, scored sixty-two and two-tenths per cent. Two private schools in which the contacts were close and the teaching careful, graded seventy-eight and two-tenths per cent. and seventy-five per cent. respectively. The lowest score of all was made by the public school, namely fifty-six and eight-tenths per cent. The effects of the right kind of teaching is very apparent in these variations in the scores of groups.

But the tests went further than to reveal that American children are woefully dishonest. Various sorts of courses of training were set up and pursued for a year, and then the tests were repeated to discover what improvements had been made. Most gratifying results were shown. . One community that had tested one hundred per cent. dishonest on the original tests, exactly reversed the result. Every child returned the money immediately, with the exception of one, who slept one night on the matter and returned it the following morning.

In groups where the instruction was purely ethical, that is to say, where the children were ^{merely} shown what they ought to do, the improvement was sixty per cent. But where the instruction included religion, under trained teachers, with prayer, Bible reading, singing, and worship, the improvement was eighty-five per cent. Dr. Athearn, the Chairman of the Commission under which the experiments were carried on, expresses himself as convinced of the entire accuracy of the results attained. He says, regarding the whole experiment, "We have discovered that unless children are taught religion they will not be religious. We have also discovered that children can be scientifically taught religion in such a way that the entire course of their lives will be changed. Under scientific pedagogy, children can be taught goodness so that they will be really good."

If this is true, and we cannot doubt that it is, then the application on a universal scale of this method of training

becomes immediately one of the most commanding necessities of the day.

Needless to say, the time and place for this training to begin is in the earliest stages of the child's development and in his own home. There is no escaping the fact that the largest measure of the set of the child's character is given to him by his own parents. This means, of course, that if honesty is to be developed the petty lying to which parents so often resort in their efforts to satisfy their children's desires and curiosities with the least possible trouble and effort to themselves, will have to stop. Most parents are guilty of many little tricks of dishonesty which they imagine are all unobserved by their children, but which are often not only observed but imitated. The strongest factor in behavior in those early years is imitation, and many a child has established habits of deceit and dishonesty by imitation of his parents, long before he was conscious of any such thing as morality. Moreover, not only must perfect honesty be employed in dealing with children, but they must be made aware as early as possible that they themselves are possessed of rights which are rigidly and sacredly respected. And they must be helped to experience the joy of regarding the rights of others as sacred as are their own. We cannot go further into this very important phase of the matter in this thesis for our primary concern here is for a positive method that can be employed in the Church School and elsewhere to train the

habits of honesty. To be sure the measure of success in the use of this method will depend largely upon the degree to which right attitudes have been preserved in these earlier stages. But, given a normal situation in the earlier stages, the employment of right methods of teaching and guidance during those years when the individual is emerging into moral consciousness, ought to result in habits of thinking and choosing in terms of the highest ideals of integrity and honor.

The method is very simple. Briefly stated it is this. Character develops through specific acts. What you do you are. What makes a child good is doing good. But each act is the result of an impulse. The impulse may be the example of someone whom the child admires, or it may be the desire to gain the approval of someone, or of the crowd, or it may be reverence for the tradition of the group to which the child belongs. On the other hand, it may be sheer instinct, or fear. The more natural it is, the more readily does the child respond to it, and the more likely is its exercise to develop into a habit. The more satisfaction derived from the exercise of an impulse, the stronger the impulse becomes for a repetition of the experience. But even when the impulse is strong enough to call for sufficient repetitions of the experience to create a habit, if the habit is a good one, the impulse must be rationalized, organized, and made conscious. A moral feeling is strengthened by assigning a reason for it.

Thus the method of developing habits of honesty comes to be the creation of impulses for being honest, the re-inforcement of those impulses in every possible way, and the provision of opportunities in which they may find exercise of such satisfying character as to make the impulses stronger and stronger. Then the whole set of experiences must be organized around such conscious motives as may constitute a rational ideal of honesty and honor. It ought always to be remembered that the decision must be made by the child himself. A decision forced upon a child, or made for him is not his own decision at all, and has no tendency to repeat itself when the next opportunity arises. To compel a child to do right in a given situation may save him from the danger of that particular situation, but it does not provide him with an impulse for right conduct, with which to meet the next similar situation. If the good results of the right action are sufficiently obvious and if the child is sufficiently intelligent to rationalize them into a conscious reason, and an impulse for the future, some progress towards a good habit may be accomplished. But even then the progress would have been far greater had the child's own desires been enlisted so that the impulse and the decision could have been his own.

The primary problem then comes to be how to create impulses for honesty. Mr. Wm. Byron Forbush in "The Honesty Book" divides the impulses or motives of honesty into three classes, namely: self regarding impulses, social impulses, and

moral impulses. Into these classes he puts the following:

Self regarding

Fear
Ambition
Emulation
Adventure
Creatorship
Self respect
Life Purpose

Social

Comradeship
Hero worship
Gratitude
Love
Responsibility
Moral
Conscience
Justice, Fair Play
Moral Indignation
Humility
Reverence

It is not necessary for us to discuss whether or not this classification is complete and satisfactory. It certainly is sufficient to form a background against which we may ask the question, "How shall we create situations out of which these impulses will come and in which they will have an opportunity to act?"

If the teaching is being done in a group, one of the first steps is to establish a tradition for the group. The results attained in the Boy Scout group is an illustration of this. An organized class or club is a great asset at this point. This tradition may or may not be crystallized into a ritual -- or a set of rules. It is the writer's conviction that it is far better that it shall so be. But in any event there ought to be the tacit assumption, generally accepted, that here, in this group we do so and so, or we think so and so. Or if there is no such group in which the teaching is being done, there surely are such groups to which the child belongs, and the tradition of these may be appealed to.

Comradeship, hero worship, and love are among the strongest impulses for child motivation, and they must be utilized. And, after all, the ideal group in which these impulses may find exercise is the family. One of the greatest blunders made by parents is in their failure to make their children aware that there are splendid and beautiful things for which they, as a family, stand, and which they must all uphold at any cost.

Then, given the background of the group or whatever other elements may go to constitute the atmosphere of the child's life, it becomes the task of the leader or teacher to create situations, again and again, out of which these impulses will spring, and in which they will have a chance for exercise. The great blunder that is repeatedly made is to imagine that it is the task of the teacher to create, out of hand, the impulses themselves, of conscience, self respect, moral indignation, etc. The impulses already exist and require only situations that will call them into play and give them a chance for action.

Perhaps the best method to create such situations is by the use of stories. A story is told that involves the making of a choice for or against honesty and honor, together with the results of such a choice, and immediately the imaginations of the children call into play their own desires to decide for the right when they are confronted with such a situation. Then, after the situation has been created, and

the impulses are called forth, there must be the opportunity to give them expression of the most vigorous and satisfying sort possible. As Professor James says, "Seize the first opportunity to put your good resolution into action." With small children a very good way to give exercise to the impulses excited by the story, is by the method of dramatization. Have the children act the story out, with particular emphasis at the point where the good decision is made. But for older children, of course, this method would not work, at least not in this simple form. Dramatization is still effective at the later ages, but it must be more elaborate and better prepared, and can be used only occasionally. For the older children there must be some sort of project, putting into action the impulses of the story.

At first glance it might appear that such stories and such projects would be very difficult to discover and to devise. But such does not need to be the case. It is needless to say, however, that the stories must be of a particular sort. They must deal with materials and facts that are near at hand and with which the children are familiar. If possible, the decisions involved ought to be just such decisions as they themselves are being called upon daily to make, or will, in years to come, be called upon to make. For instance, a story might be told of two boys in school. One was unusually bright and clever, the other only moderately so. The one

was constantly able to "put it over" on the other, and would, if occasion demanded, stoop to underhand means to gain his ends. The clever boy fell into the habit of "getting by", while the other plodded along, doing creditably, though never brilliantly. Then an examination came, and the brilliant boy found himself hard put to it to answer enough questions for a passing grade. In desperation he copied from his neighbor, cleverly enough so that he was not caught, but not without arousing some suspicion in the mind of the teacher. Both boys passed. Some years later both boys were candidates for a position with a banking firm. The positions involved the handling of money, and it was necessary for the boys to be bonded. Both used the teacher as reference. The teacher had no difficulty in filling out the blank for the plodding fellow, but for the other there was one question in regard to which he was compelled to express some doubt. That question had to do with the honesty of the boy. Needless to say the plodder got the position, while the other boy did not.

As a project with this story the children (in this case, of course, they would be adolescents) could fill out applications to a bonding company for a bond in which they would answer such questions as: (a) "How have you been employed during the past ten years? Your answer should cover each month of that time."

(b) "Have you ever been discharged from a position? If so explain why."

(c) "Have you ever been behind in your accounts in your present position or in any previous one? If so explain why."

(d) "Have you ever speculated in stocks, grain, oil, real estate, played cards for money, or gambled in any way?"

And so on for thirty or more questions. In connection with the filling out of these applications it should be explained that the bonding company looks into one's record so carefully that an untruthful answer to almost any one of the questions would certainly be detected.

Another story and project, as is suggested by Mr. Forbush in the previously referred to "Honesty Book", might be entitled "From Whom did He Steal?" It might be the story of a young man who tried his hand at forgery, and although temporarily successful, was soon caught and punished. As a project, the pupils could make an outline, perhaps with the teacher's help, showing from whom this boy had really stolen. Such an outline would show that he had stolen from

1. His family
2. Himself
3. His opportunity
4. His confidence in himself
5. His confidence in others
6. His hopes

The pupils could fill in the ways in which this came to be true. Many such practical stories could be discovered or devised bearing on honesty in school, honesty in business, honesty in sports, honesty at home, truthfulness, and honesty

with one's self. And in each case it would be a simple matter to devise a way in which the children could work out their ideas, so that the impulses called into play by the story would have a chance for action. A number of such stories will be found in the "Honesty Book". This book may be had free of charge by writing to the "National Honesty Bureau", 115 Broadway, New York City. It also contains a bibliography of honesty material, a part of which, with some additions is appended to this chapter.

Other projects which might be used would be,

(a) Investigation of the principles and methods employed by a Credit Men's Association in extending Credit,

(b) Analysis of the value of rules in a football game, and of what the game would be like if no one obeyed the rules,

(c) Tracing the relationship between the nickle paid to the street car conductor and the homes of the employees of the company, the comfort and safety of the cars, and the general welfare of the community, with emphasis on playing the game for the good of all,

(d) Analysis of the effects of "dirty playing" while the referee's eyes are turned, on the game, the team, the school, the player himself.

Innumerable other ^{projects} may be devised as the ingenuity of the teacher puts itself to the task. It is simple enough if the purpose of it all is kept in mind, namely to call into play impulses which will constitute motives for honest

thinking and then to give these impulses an expression in activity. The instincts that should be kept in mind in the development of a program of honesty projects or expressional activities are

- (a) The play instinct
- (b) the instinct of imitation
- (c) the ownership instinct
- (d) the creative instinct
- (e) the leadership instinct
- (f) the fighting instinct
- (g) the instinct of sharing.

But let us not imagine that it is possible, or if it were possible that it would be sufficient, just to lead our children through this cycle of impulses and satisfying expressions again and again until they shall come to be entirely automatic actions for them. Personality does not operate that way. And as life proceeds and its values come to be more and more complexly interwoven, the choices of right and wrong call for judgments far more complicated and involved than could possibly be made on the basis of such purely mechanical habitual reactions. The thing that is necessary is that all these fine impulses and their joyous expression must be woven together into the fabric of idealism. This is the teacher's most precious opportunity. When we inquire into the nature of ideals, we discover that they are not the intangible substances that we sometimes imagine them to be. To be sure, the fashioner of our ideals is the purely spiritual personality, the nature that partakes of the nature of God, but, after

all, the material out of which the ideals themselves are fashioned is but the sum total of our experience and our knowledge regarding the things of which the ideals are held. This material can be moulded and shaped, and even created. The teacher who can call forth in a child the fine impulses of honesty and honor, and then construct a set of experiences in which these impulses will be given joyous expression, and then interpret and organize the whole process in terms of the child's best self, will fabricate for that child an ideal of honor and honesty that will persist as long as life shall last. And she will send him forth to meet the temptations with which the world abounds, equipped, at least at this one point, with character.

A word should be said in connection with habits of honor, regarding honor in the matter of sex. And if there is any point at which help is needed in our modern day it is at this point. The problem of sex, always pressing, has been brought to the point of crisis in recent years by the general spirit of freedom with which we view life, and especially by the newly acquired independence of women. The restraint of earlier years that served as a protective covering for virtue has been abandoned. That restraint was the result of fear of the awful condemnation of society against an infraction of the law of sex morality, and it was perhaps necessary that it should be broken down in order that something more constructive could be substituted in its place. But that "something more constructive" is just the thing which we have

thus far failed to discover. As a result, we are sending our boys and girls out into the world unprepared to meet the most difficult of all life's problems. The removal of restraint has been accompanied by a failure of guidance in matters of sex. ^{a failure} Not/of sex instruction. We have had an abundance of sex instruction. All the mystery has been removed. So much so that the whole matter of sex has become an open book to every adolescent boy and girl. But, somehow the removal of mystery has not produced the results we anticipated. Familiarity with the fruit has not caused us to take it for granted that it is forbidden fruit. Yet, the writer is convinced that our modern sex debacle is not due to a deficiency in goodness. Surely the straight-limbed, clear-eyed youth of today are not deficient in goodness. Is the difficulty not just this, that while we have abounded in instruction about sex, we have altogether failed to develop a system of training in habitual attitudes and ideals towards this most sacred of all life's relationships? We ought to have known better. We ought to have known that here is an instinct too strong and too fundamental to be waived aside with a gesture. Religious education must put itself to the task of training habits of honor and virtue which will take the place of the old restraint of fear, and restore to love its sacredness, multiplied an hundred fold.

The writer has in mind a case that has just come to his notice. It is the case of a girl of fifteen who last week broke the hearts of her mother and her brothers by coming home at two a.m. from a clandestine escapade with another

girl and two boys, completely intoxicated and in an altogether deplorable condition. It is easy to waive aside the case of that girl and say that she is just one of those over-sexed and under-intelligent girls with whom society has always had to deal. But is that altogether fair, and is it true? Is it not possible that there have been missing from that girl's training those elements that would have led her, habitually, to regard herself as altogether sacred and virtue as the natural and absolutely necessary atmosphere of her life? To be sure, her mother has warned her, and she has had many other opportunities to observe the dangers of disobedience. But a warning is not enough, and for many, perhaps for most young people, it is altogether ineffective unless it be part and parcel of that fine thing we call the ideal. This illustration might be multiplied a hundred fold in the writer's knowledge of boys, who, arrived at adolescence, have capitulated to the first urge of sex and squandered their heritage of purity almost before they had attained it.

Perhaps the first step towards a method of training in ideals of honor in sex is the firm realization that the sex instinct is not all bad. Rather, it is more than half good. Perhaps it is not too much to say that, rightly regarded, it is all good. The same urge that, turned into the wrong channel, leads to debauchery and libertinism, turned into the right channel, produces the tenderness of parenthood and the loyalty of patriotism. Most of the fine and noble

impulses of life are in some way related to the sex impulse. And, moreover, it is as normal for the impulse to express itself nobly and beautifully as viciously. The impulse to purity and virtue is no negative and futile tug of war against the instinct of sex. It is rather the sex instinct itself, turned into another channel, or rather into many other channels, for the channels through which the impulse of purity and virtue can express itself are indeed many.

The method by which sex idealism is to be developed is, then, the same as that which forms the basis of this entire thesis, namely the stimulation of impulses and the direction of them into channels through which they will find joyous expression. Practically all the motives that were mentioned as being useful in the development of habits of honesty are equally useful in developing honor regarding sex. Others, such as the parental instinct, chivalry, tenderness, etc. give these added strength. And again, a very valuable asset, if the teaching is in a group, is the tradition of the group. And no tradition is more easily developed than that of sex honor. Any normal boy will respond gladly to the idea that the group to which he belongs protects the honor of women.

The method by which the training should be done would be practically the same as in the former case. Impression, Expression, Satisfaction. The calling forth of impulses and the creation of situations in which they

will find expression. The whole process, however, ought to be easier than in the former case. For no impulses are more appealing than are those of sex honor. The Sir Galahad ideal, the strong appeal of the clean, and the natural inclination of every boy to stand forth as the protector of woman are among the easiest of all impulses to call forth. And the corresponding motives in girls are as easily or more easily appealed to. The great weakness, here as elsewhere, is that in the past we have called these impulses forth only to permit them to be immediately dissipated or even desecrated. We have been deficient at the point of expression. But a program of sex honor activity ought to be fairly easy to devise. The associations of daily life are full of opportunities for chivalrous behavior. And the whole world of nature is a laboratory of the use and the beauty and the cleanness of the creative functions of life. Beauty, after all, is the best antidote for evil. If a thing can be regarded as altogether beautiful it is likely to be protected. Likewise athletics and all physical activities can be made to relate themselves to the attainment of the ideal of cleanness.

There ought to be more care used in the supervision of activities in which the sexes mingle, especially during the early and middle adolescent periods. The relationships of boys and girls should be kept at as high a level as possible. There

is altogether too much cheap and vulgar "horse-play" in these relationships at present, and nowhere is there more of it than in the social functions conducted by the church. Perhaps the free and easy familiarity between the sexes is a good thing, and certainly it is here to stay. But when it becomes cheap and boisterous it is not the natural atmosphere of idealism. We do not want prudishness, but gentility and refinement are necessary.

Enough has now been said to make it plain that honesty and honor, in regard to property and in regard to sex, and in the whole of life are, to a large degree, matters of habit. And the method by which such habits are to be developed has been indicated. No program has been presented, nor could one be devised that would fit into all situations. The program must be the work of the individual teacher. The essential thing is that teachers shall be aware that such a program is possible and shall have in mind the general method it must apply. Given that awareness and that general method and the intelligent teacher will find the program that will fit the individual situation. It can be done, not through the adoption of a program, but through the adaptation of a method, as consecrated men and women in the spirit of Jesus put themselves to the task.

Developing Habits of God Consciousness.

In the foregoing, we have endeavored to show that the qualities of character can be, to a very large degree, reduced to the basis of habit, and that we can proceed to train our children in the art of being good, with as much assurance that our efforts will be successful as when we set out to teach them the art of reading or of drawing pictures. To be sure, some will be more proficient than others, but, inasmuch as the qualities of honor and integrity and virtue are less dependent upon natural aptitudes than are proficiencies in mathematics or literature or science, we may expect that our efforts will be more generally successful than they are in the teaching of these subjects. Character can be taught. Or rather, perhaps it is more accurate to say that it can be trained. We may go even further and assert that even that most subtle and magnificent of all qualities of human nature, namely the consciousness of the ever-present and ever-loving God, may be so trained and developed as to become an habitual attitude. More, may we not say that it is the neglect of just this sort of training, or rather, the use of wrong methods in our attempts to accomplish it, that has been the greatest weakness in our entire program of religious education? We may train children to be good, but we rob them of not only the fullest phase of self realization, but also of the only ultimate motive for goodness

itself if we fail to lead them into the blessed experience of eternal fellowship with the heavenly Father. As Jesus said to the woman at the well, the water which He had to give, which was, of course, this fellowship with the Father, was as a fountain within, ever welling up to eternal newness of life.

The consciousness of God is, perhaps, more accurately defined as the recognition of God. As truly and as definitely as we recognize the existence of ourselves and of others, do we recognize that Supreme One whom we call God. He does not need to be proven. As J.H. Fabre, the great essayist said to Maeterlinck, "God is the last word in science. I do not believe in Him, I see Him." John Henry Newman, in his "Apologia" says, "As a child I was conscious of two, and only two, luminous, self-evident beings, myself and God." And this God recognition is not exclusively the experience of the mystics. Pascal could say, "I never could have sought Thee unless I first had had Thee", and perhaps the full significance of his words can be appreciated by only such an illuminated one as he was. But there is another and a very real sense in which that magnificent truth is the possession of everyone. The eternal quest of the soul does not have its fulfillment through sheer intellectual sweating, nor is it reached by one bold leap of faith. Rather is it the sure result of the constant intaking of the very nature of things, as the unceasing and unconscious process of breathing.

To no one is this awareness of God more real than to a little child. No one who has had an opportunity to observe the earliest stages of a child's development can have failed to be impressed with the utter naturalness with which the child accepts the fact of God. The first attempts of the parent to tell about God are received by the child as though he would say, "O yes, I have known about Him all along." Hugh Walpole describes this experience very beautifully in his book "The Golden Scare Crow". It is as though the child brings with him into life a memory of the Universal Personality of which he is a part and from which he came. As Wordsworth puts it in the "Ode on the Intimations of Immortality"

"Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star
Hath had elsewhere its setting, and cometh from afar.
Not in entire forgetfulness
Not in utter nakedness
But trailing clouds of glory do we come
From God who is our home."

But the naturalness with which God is accepted as a reality does not persist unless it is fostered, and interpreted, and articulated to the growing experience. It seems that as the child makes himself at home in the world, as his time and his mind become more and more occupied with the tremendously interesting and diverting business of living, his consciousness of the realities that he cannot feel, and see, and hear, and touch, becomes more and more dim. To quote again from Wordsworth's Ode:

"Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind,
And even with something of a Mother's mind,
 And no unworthy aim,
 The homely Nurse doth all she can
To make her foster child, her Inmate Man,
 Forget the glories he hath known,
And that imperial palace whence he came."

We are persuaded that this dimming out of the consciousness of God is not a proof that it is but a childish fancy that has no legitimate place in the world. We are convinced, rather, that it is due to the fact that the child is developing a basis of thought and of behavior in a set of habits which he is forming, and that no necessity is thrust upon him to persist in the expression of his God consciousness until it too shall become a habit. Indeed the fact that it does not entirely fade out, but, under normal circumstances, comes flooding back, illuminating him, again and again, to the very end of his days, is proof that it is no delusive fancy but a fundamental reality. And the further fact, that the race has invariably reached its highest achievements in those lives in which ^{this consciousness} / has not become dim, but has grown steadily stronger and stronger, throughout the years, is proof that one of humanity's great needs is for knowledge of a way in which the experience of these rare souls may become the common experience of all.

All of us who have come up through childhood experiences in which an important place was given to the development of the religious nature, can testify to the fact that God consciousness can become an habitual attitude of mind. To those

who have had the privilege of even a measure of intelligent guidance along this line, the universe is hardly conceivable apart from the spiritual forces that are behind it. One may think himself into utter doubt, but even in his doubt the Unseen World and even the Personality of the Unseen World will be very real.

Needless to say, the task of developing the habit of God consciousness has been very poorly done. To be sure, the precious privilege of leading the child heart in his first faltering responses to the Kind Friend whose presence he feels, belongs to the parents, and to them alone. And parents have, in countless millions of cases, failed to recognize this sacred office which God has called them to fill. And when the Church School has had a chance at the little lives it has usually done its work fairly well. It has fallen far short of the best that could be done, and often little heads have been addled, with things that have no place in little heads, but, in general, the work of giving guidance to these earliest gleams of God consciousness has been well done.

It is in the later years, when, if the God consciousness is to persist, it must be interpreted, and given expanding expression in the expanding experience of life, that our failure has come. One of the greatest needs in the program of religious education, nay, one of the greatest needs of humanity is for the development of those influences and

agencies that will carry the God consciousness out through the expanding experiences of later childhood into adolescence.

If boys and girls could come up to the dawning of manhood and womanhood with the well developed habit of looking at life as though there were a God, righteousness and virtue would take care of themselves.

The method of developing the habit of God consciousness does not differ from the method of developing other habits. Bring the impulse into play and then lead it through to expression. The impulses that lead to the experience of God consciousness are many and strong. Wonder, love of the beautiful, love of nature, the social instincts of fellowship, and conscience are perhaps the strongest.

In connection with wonder, and its value in the development of God consciousness, three things may be said:

1. The world is a source of ever increasing wonder to every growing boy and girl.

2. Wonder does not thrive, especially in the years of adolescence, when it is strongest and most significant, upon dogmatic instruction.

3. When wonder leads to temporary doubt, that does not indicate that it is making for the inhibition of God consciousness. Sometimes the moment of most poignant doubt is the moment when the presence of God is most keenly felt.

It is a rich privilege for an instructor or a leader to conduct a group of boys or girls on the adventurous voyage of

wonder. The great world, the greater universe, the vastness of the infinitesimal, the unsounded depths of the human spirit, the unanswered questions of science! Now the heart of youth thrills to these great things! And it ought to be remembered, that all the joy is taken out of wondering, if, after all, there is ^{really} nothing to wonder at but the profundity of the teacher, who has fathomed all the depths and solved all the mysteries. It is infinitely better if the leader gives himself with his pupils to the wonder of it all, and leads them in their expression of recognition that the only answer is in terms of God.

The other impulses mentioned, love of nature, beauty, fellowship, conscience, may be called into play through stories, appeals, etc. and may lead naturally to the desire for expression of the recognition of God. The expression may be in prayer, in song, in statement, or in some project of service. Mr. Hartshorne suggests the devise of worship projects, running throughout a period of time, seeking to give continuity of expression to the relationship to God. He suggests that, throughout a period of months, in the worship period in the Church School, a group may think of itself as building a "House of Friendship", or a "House of Justice", or a "House of Peace."¹

Of course the development of the habits of God consciousness will run through the whole program of the Church School, but particular emphasis needs to be given to the element of worship, and to the period of worship. If worship fails the program is largely a failure. If we teach that the Loving

1. Stories for Worship and How to Follow Them Up, Hugh Hartshorne.

Father is always with us, helping and strengthening us, and then if the program is barren of any moment when He may be felt and recognized, and given the response of love and devotion, the verification of our teaching will be altogether doubtful. Or, at least, it will lack the dynamic vitality that will make it a living thing.

There must be a place, and a large place, in our program of religious education, for the experience of fellowship in worship. Perhaps the most glaring blunder in all our efforts of the past has been in our utter squandering of the opportunity to do this. How true this is, is indicated by the fact that a book written as late as 1897 by as eminent a religious educator as Amos R. Wells could have in it such a passage as this:

1. "At the opening of the school the superintendent hasn't half a chance; at the close he has a large chance -- as large as he is. At the opening the superintendent is merely a master of ceremonies, to usher in the work as buoyantly as possible; at the close he is a teacher, the high priest of the teachers."

There is no suggestion here of the place of worship. In fact, it is only within the last few years that worship has been recognized as a positive factor in Religious Education. But now it is beginning to be recognized, and the effort is being made to make it as significant as possible.

Needless to say, if worship is to contribute to the development of the habit of God consciousness, there must be a place for graded worship. To expect that a child will have

a joyous experience of the presence of God in a service of worship that is dictated altogether by the needs of adults, is expecting altogether too much. Just as instruction, intended for adults, goes wild of the mark when directed at children, so the adult service of worship, if it is the only worship in which the child participates, will fail entirely to meet his needs. There is a place, however, for child participation in adult worship, for the sake of the fellowship between old and young, but certainly it should not be the whole of the worship experience.

The functional psychologists assert that worship is the act whereby the individual expresses his devotion to the highest values of which he can conceive. On this basis they pay their tribute to the value of worship as a means of perpetuating and improving values. But from the Christian point of view this definition is hardly adequate. To be sure, worship is this, but it is more. When we worship we do give our assent and our affirmation to the highest values of which we can conceive, but, unless we Christians are altogether deluded, we also give recognition to and hold fellowship with the Infinite One of whose Personality these values are the expression. And even among primitive peoples, this element in worship, while it may be secondary, is nevertheless present. Even such a one as Leuba, who asserts that worship is but the articulation of the values of the group, and that the gods to whom it is addressed are but the personifications of those values, declares

that both the worship and the gods are indispensable to the welfare of the race. And to those to whom this very indispensableness is an inescapable proof that God Himself is real, the act of worship becomes the blessed fellowship between that God and those whom He loves and who love Him, in their common devotion to the supreme values which they, in common, possess. The God experience is a real experience.

And it is the function of worship in the Church School to so train boys and girls and men and women that this God experience will become their habitual attitude. And the method by which it is to be done is by giving it joyous and fully satisfying expression again and again. This can be done with full effectiveness only in the departmentally graded worship program. Here there is a common basis of experience throughout the group, on which the impulses for God recognition can be called forth, and here there can be devised those expressions of that recognition that will be to all most satisfying.

Needless to say, the leader of worship is one of the most important personages in the whole program of religious education. He must understand, even more thoroughly than the instructor, the needs and the natures of the children, and he must be one to whom the God experience is very significant. But however efficient he may be as a leader of worship, he must not depend solely upon his own ability to devise worship programs that will accomplish the purpose he has in

mind. He ought to avail himself of all the helps that have been produced in the field. He needs suggestions as to how to vary the program without sacrificing any of the essential elements. But, most of all, he needs to have in the hands of the worshippers, a worship book that will guide them with dignity and with fervor. This is one point at which expense ought not to be spared. Too many Church Schools are crippled in their worship program because they do not have the right sort of worship book. Fellowship in worship is accomplished by ritual, and by effective use of the right songs. One of the handicaps to effective worship is the lack of knowledge of the best hymns, and of rituals. And, in order that ritual may be effective it must be varied enough to avoid staleness, and on the other hand it must be familiar enough to be really expressive of the feelings of the group. But, of course, such rituals cannot be memorized. Therefore the best worship book available is absolutely indispensable. Hartshorne's "Manual for Leaders of Worship" is a splendid aid for the leader of worship, and "The Pupil's Book of Worship", by the same author, is an excellent general worship book. "Worship and Song" by Winchester and Conant, and "Hymnal for American Youth", by H. Augustine Smith, are splendid worship books, the former for the Junior and High School departments, and the latter for the High School and Young People's departments. "A Course for Beginners in Religious Education" by Rankin has excellent

worship material for that period, and "A First Book of Hymns and Worship", by Thomas, is excellent for the Primary Department. Likewise, Hartshorne's book, "Stories for Worship and How to Follow Them Up", is significant, especially for the Junior period.

Hartshorne¹ mentions five major feelings that lead to the expression of God consciousness, namely: 1. Gratitude, 2. Good Will, 3. Reverence, 4. Faith, and 5. Loyalty. He suggests that a program of worship should be carried out with one of these five feelings in mind. There should be continuity to a worship program. It should lead the worshippers to desire to devote themselves to some ideal, and to identify themselves with God in the carrying out of that purpose.

Three major tests of the worship program of a group should be kept in mind.

First. Is there a spirit of worship in the group, and is it a spirit of natural, spontaneous worshipfulness?

Second. Is there a real aim in the worship program, and does each service represent progress towards that aim.

Third. Is the worship a matter of common participation, thus amounting to an expression of the God conscious impulses?

But, more than any of these, and something that is possibly being neglected in much of our newer thought on worship, the final test is, "Are the worshippers actually being made familiar and friendly with Jesus?" Is He actually

coming to stand in their minds for the real and final opportunity to know God personally? After all, though it is a splendid thing to see God in the vast universe, and in the ultimate places of nature, and to feel Him in that unquenchable urge within, the one who knows God for the loving, striving, yearning, conquering God He really is, must see and know Him in the person of Jesus. When Jesus is presented to little children and to aspiring youths, not as He has been interpreted by the theologians, but as He walked the earth twenty centuries ago, they cannot do otherwise than love Him. When they see the joyousness with which He revelled in the world of nature; when they see the tenderness with which He loved little children; when they behold His kindness and compassion as He went about doing good; when they hear of the ardor with which He denounced sham and wrong, and fought for righteousness and justice; and when they see the nobility with which He "set His face to go up to Jerusalem", they will love Him. And loving Him and knowing Him they will know God. To be sure, the classroom is the place to present Jesus, but He ought also to be presented in the worship program. And the most significant factor in developing the habit of God consciousness is to make Jesus real. It was He who revealed God, and, loving Him as the best Friend of all the ages, children will be perpetually aware that God is with them.

Conclusion

The old order changeth. The new understanding of the processes of education and development makes it possible to hope that character is neither the accident of fate nor a supernatural trick. It is possible that the religion of Jesus may yet become something more than a logical explanation of life and a comfortable thing to believe. We may yet learn that hopes and aspirations and ideals are not born but to beat themselves out in futility. Religious education has found a better way. Character may be trained. We can do more for the coming generation than merely to aid them in memorizing a few magical sentences with which to ward off sin. We have learned that it is the redemptive experience of religion that saves, and that that experience is something that can be taught. In the years to come we may hope that, as consecrated Christian educators and leaders put their hearts to the task, there will appear a race of men and women who will come a little nearer to that ultimate purpose of the universe of which every birth is a fresh incarnation.

RELIGIOUS EDUCATION AND
THE ORIENTAL IN THE PACIFIC COAST STATES

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ORIENTAL IN THE PACIFIC COAST STATES

A thesis presented to the
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by

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Foreword

We are much concerned with what seems to us to be an obligation resting upon us as Americans, to solve "the Oriental problem" on the Pacific Coast. It can be solved, and solved satisfactorily to all right-minded people. It can be solved soon, within a generation. Religion and education are the means, and the necessary means, of solving it. And the problem will never recur, provided these two -- religion and education -- are made to function progressively by us who live here -- Oriental and Occidental -- in the Coast states. Religion and education fused into a process of religious education is the one and sole remedy for this social sickness known as the Oriental Problem, which, a pleasant remedy, and to be taken with faithfulness dissolved in the warm and nourishing milk of human kindness, I offer as a remedy that has never failed and cannot fail to restore to social health and joyous vitality.

The author is a Caucasian on both sides of his ancestry as far back as he has traced his family, indeed, except for a little of the French Huguenot at one point, pure Scotch and Anglo-Saxon. He is eligible to membership in the Sons of The American Revolution. He is proud of his race, but not too proud. For his pride in Anglo-Saxon energy and progress has been wounded by the cruel

un-Christian way his fellow Americans have acted toward other races -- or permitted their ruthless politicians to act toward them.

He would be inclined to say, "I am not so much concerned, at present, over the hardships suffered by these few and helpless Oriental people at the hands of American politicians -- though they have my keenest sympathy -- as I am at the seeming barbarity of some of my own people. I am concerned most of all over the moral turpitude, the bestial instincts revealed by despicable yet seemingly powerful interests in our own American political life, which have been allowed to rear themselves up in the land."

The scope and purpose of this study will be to ascertain just what the pulse and temperature, the state of nourishment, metabolism, and general condition of the patient are; and to prescribe the right amounts of medicine and food, the right kind of care. We seek, in a word, to get at the facts and then lay out our program. The scope and purpose of this paper will be first to ascertain and describe the undesirable economic, social, and other features of the situation involved in their presence in the Pacific Coast states, of some 134,000 people of Oriental birth or of Oriental ancestry. We shall then suggest some policy, some material equipment, some program of religious education among this Oriental part of the population in these states, for the purpose of meeting

and alleviating these undesirable features. And we shall also, recognizing the worth of Oriental thought, spirit, talent, and culture, suggest a policy, a means, a program of reconciliation, assimilation, and fellowship which shall be educational in method and spiritual, religious, in character, for use in our churches and church schools.

The central, controlling idea which we shall endeavor to keep in mind is this: that we seek to discover how religion and education, fused into this process of religious education, can help promote American democracy, nurture the desire for fair dealing in racial relationships which should exist in the public mind, and help bring about a general attitude favorable to the enactment by Congressional statute or by Constitutional amendment, of a law whereby all lawful residents of the United States, whether born in this country or elsewhere, may become citizens of the United States, and thus become safeguarded in the legal guarantees conferred by American citizenship. We shall keep in mind our conviction that religion and education combined should be and must be brought to bear to preserve our own American institutions and to save America from forces of possible decay within; and also the conviction that America, facing as she does the great Oriental lands, has a specialized mission in the working out of the universal brotherhood of man, to the ultimate glory of God and of humanity.

The following study of the problem, then, has developed into a Manual for churches and church schools, without any original intention on the part of the author to write a text. As it has developed, however, in Part Two, we have a Manual of suggestions for pastors, for local churches, for inter-church co-operation, and for the co-operation of seminaries in the carrying out of a Christian program related to the aggregations of Oriental aliens in our midst.

The heart of this program is perhaps to be found in the TEN-WEEKS COURSE outlined for young people and for the adult organizations of the church. No outline, no text can, however, assure a successful study group. The success of a course of studies such as these will be always very largely due to the presence of a leader who is himself interested in this big, vital problem and who will plan each time for the meeting ahead, or for several meetings ahead, with the special reports and references to be given attention.

The state without guidance from the church has made a colossal failure in its handling of this Oriental people. I believe it is high time the churches took hold of the situation.

A.E.P.

Introduction

The Orientals who first came to this country in large numbers, were Chinese. As early as 1855 there was hostility in California to the Chinese who came following upon the heels of the white man in the gold rush.

In 1862, we are reminded by the historian¹ of these days, the California legislature concerned itself with what it considered its Chinese "problem".

In 1870 the problem assumed importance. In 1876 the United States Congress sent a committee to the Pacific Coast to get authentic information. There was talk of abrogating the Burlingame Treaty which had been made with China in 1868, a treaty which, while aimed at coolie labor, had declared the right of migration to be an inherent right of all people, the obstruction or restriction of which is inconsistent with the fundamental principles of the republic.²

This declaration, however, (much to the reproach of our nation, some of us think) has not been lived up to, in subsequent enactments and dealings. A commission sent to China in 1880 to negotiate a treaty which would permit the absolute prohibition of Chinese immigration into the

1. See The New International Encyclopaedia, Dodd, Mead & Co., N.Y., 1914, 2nd ed., Vol. V, p. 235, art. "Chinese Immigration"; and Vol. XVII, p. 569, art. entitled "Oriental Immigration".

2. See also, anent this principle, the Constitution of Indiana, Art. I, Sec. 36; Kentucky XII, 29; Vermont I, 19.

United States, did not accomplish its purpose but did arrange for a treaty by virtue of which it was provided that "the government of the United States may regulate, limit or suspend such coming or residence, but may not absolutely prohibit it". This treaty also provided that the limitation of immigration of Chinese into the United States must be reasonable limitation; and that the limitation of Chinese immigration should apply only to Chinese laborers.

It was in accord with this treaty that an act passed by Congress and approved by the President May 6, 1882, suspended immigration of Chinese laborers for ten years; giving those here the right to remain, or to return to China and re-enter under a certificate system. This act specifically forbade naturalization of Chinese.

We are sorry to have to say that six years later that act was amended so as to prohibit the return on certificate of Chinamen once here who went back to China; and so as to make exclusion practically permanent.

At the end of the ten-year period (in 1892) the Geary Law continued the exclusion for another ten years. The operation of the law was far from satisfactory to China, which let this be known. But at the conclusion of the period during which the Geary Law functioned, the exclusion laws were continued until further enactment be made!

There are many of us who believe in the beneficence and necessity of some equitable legislation for restriction of immigration from foreign countries into the United States: that is, for its wise regulation. Many earnest Christians believe this.

But the author of this discussion has no hesitation in placing himself in the company of those who are convinced that no square deal has been extended by America to the Chinese who would seek the enjoyments of life and opportunity in America. The American government has not recognized in his case any "natural right to emigrate from his native country and to transfer his allegiance to any other".¹

Such an impartial work as The New International Encyclopaedia² says, concerning this matter,

The methods by which Chinese exclusion has been accomplished have not been above reproach, but public opinion forced radical action on the part of the government. It is asserted by those who advocate Chinese exclusion that the Chinese come here not in families, but chiefly as male laborers for a temporary stay, to secure about \$1500 in savings and then return to China with a competency. The

1. See C. T. Hopkins, in his "A Manual of American Ideas". A. L. Bancroft & Co., San Francisco, 1873, p. 172, where he says, ". . . it has always been the American idea that if a foreign-born resident be sincerely attached to the principles of the Constitution of the United States, he has a right to become a citizen without regard to his place of birth".

2. Pub. by Dodd, Mead & Co., N.Y., 1914, 2nd Ed., Vol. V, p. 235, art. "Chinese Immigration".

difference between the American and Chinese civilization makes it almost impossible to assimilate them. They work for low wages and live very cheaply.¹ Whether or not they would ever come to this country in sufficient numbers to constitute a menace to the economic interests of American labor, which the American working-man supposes, is doubtful.

In 1905 agitation started in San Francisco against the Japanese. After the great fire in 1906, which burned down the school that most of the Japanese children attended, the school board decided upon the segregation of Oriental children in a separate school-house. Japan protested vigorously and the action of the school board was rescinded. Then, in 1907, an agreement was made between Japan and the United States for the restriction of Japanese immigration. But, as we all know, in spite of this settlement of the immigration question, agitation against the Japanese has persisted in California.

The United States Immigration Commission in an exhaustive investigation of Oriental immigration in 1909, estimated that there were then in California not more than 4,500 Japanese farms, covering 150,000 acres, of which only sixteen thousand acres were owned. In all there were in California 11,000,000 acres of improved farm land.

Professor H. A. Millis, of this commission, estimated the number of Japanese in this country in 1909 as 80,000 and their occupational status as follows:

1. All these arguments have also been used -- and with reason -- in the eastern part of the United States, against the immigration from southern Europe. But no drastic exclusion act was ever applied to that situation.

In Agriculture40,000
In domestic service and
in related employments 12,000 to 15,000
In Japanese business es-
tablishments (some 3,000
firms) employers or help 10,000 to 11,000

This early agitation for exclusion of the Japanese has been explained partly as a movement influenced and brought on by the success of the Chinese exclusion policy inaugurated twenty-five years previously, which has effectually shut out Chinese laborers from competing, in factories or otherwise, with "white" workers. Our own working people, knowing that wages and the cost of living in Japan were low, and that organized emigration companies were threatening to send in to us large shipments of this Japanese labor, feared -- and perhaps rightly -- an acute situation soon if this threatened labor calamity were not in some way avoided. Hence the agitation. There may have been some animosity based on biological racial differences. Such seems, however, subordinate. The economic features were more to the point.

The United States Immigration Commission found that there were, in 1909, some 5,000 East Indians, mostly Sikhs, in the United States. They have been called less satisfactory as laborers than the Japanese. They were employed in lumber mills and in factories, in railroading, in agriculture. Chinese have been found to be very good laborers in agricultural work in the south.

The census of 1910, says the New International Encyclopaedia, showed that the Orientals in the United States proper, so far as go the three great groups, were numerically as follows :

Chinese.....	71,531
Japanese.....	72,157
East Indian.....	3,000

Of the Japanese thus numbered 41,356 were living in California.

PART ONE

DISCOVERING THE SITUATION WITH WHICH
ANY PROGRAM OF RELIGIOUS EDUCATION
CONCERNING THE ORIENTAL PROBLEM
WILL HAVE TO DEAL

Part One

Discovering the situation
with which any program of religious education
concerning the Oriental problem
will have to deal.

There will be two main divisions of the following study. Part One will be a survey of the Oriental groups living in the Coast states. We shall seek to discover the proper subject-matter for the program of Christian churches in reference to the Oriental problem. We shall consider both the Orientals themselves, and, briefly, some aspects of the treatment which Americans have meted out to them here and there.

In Part Two we shall endeavor to present the outlines of the Christian church in action to the end that the situation presented in Part One may be faced as Christian churches in the Coast states will want to face that situation once they can see their task clearly and fundamentally.

THE HINDUSTANEES IN THE
COAST STATES

9

One must be content, in this study, with a very brief summary of the conditions under which the Hindustanees, that is, the people from India, are found living in the Coast states.¹

There are only about 3,000 of these people in the United States. Along the Pacific Coast there are, among them, some 300 Hindus, 900 Mohammedans, and 1,100

1. As no detailed description of this alien group can be here made, the student of the Hindustani life in America is referred to material to be found on the Hindus, the Sikhs, and the Mohammedans of India, in such works as the following:-

Religious Systems of the World, Sheowring and Theis, Eds., Swan Sonnenschein & Co., London, 1905.

Soper, E.D., The Faiths of Mankind, Methodist Book Concern, N.Y., 1918.

Anesaki, M., The Religious and Social Problems of the Orient, The Macmillan Co., N.Y., 1923.

Froelick, Louis L., article, "Can West Meet East -- Without Conflict?" in Magazine Asia for February, 1925.

Report of the Royal Commission appointed in 1907 to inquire into the methods by which Oriental laborers have been induced to come to Canada, 3827-1, Ottawa, 1918.

Report by W. L. Mackenzie King, C.M.G., Deputy Minister of Labor on mission to England to confer with the British authorities on the subject of Immigration from the Orient and Immigration from India in particular (no.36a-1908).

Canada Year Books, Dominion Bureau of Statistics, Vol. i-xi, Senate Document No. 747, 1911.

Reports of the Superintendent of Immigration, Canada.

U. S. Reports of the Commissioner General for immigration.

"California and The Orientals". State Board of Control, of California, 1920.

Dodd, Werter, D., The Hindu in the Northwest, in The World To-day, 13, 1160; 1907.

Das, Rajani Kanta, Hindustani Workers On The Pacific Coast, pub. by Walter De Gruyter & Co., Berlin and Leipzig, Germany, 1923.

Sikhs. Many are employers. Agriculture and lumbering are the significant occupations. They are in general a quiet, well-behaved group. Sikhs have shown a weakness for alcoholics, however. In general there is little family life, due to absence of Hindustani women in America. To a small extent intermarriage has taken place. Economically their affairs are in good order. Religiously they are under difficulties in the way of retaining their native worship. Yet the Sikhs especially are remarkably faithful in their maintenance of regular worship. The majority of the Hindustanees who are in America did not have much education before they came to this country, and there has been no systematic attempt to educate them since their arrival on American shores. With exceptions, being unable to read English they cannot in their leisure time read the daily papers or other American publications, and thus the opportunity of familiarizing themselves with American ideas, ideals, manners, and customs is much less than it would otherwise be.

Socially conditions are far from what might be desired. A defect here is lack of proper provisions for recreation. Das ascribes to this lack the characteristic tendency on the part of the Hindustanees in America to evidence an undue amount of discussion and debate which not infrequently leads to altercations among themselves.¹ The Khalsa Devan, of

1. Rajani Kanta Das, in his book referred to in the list given above in the preceding footnote, p. 82.

Stockton; The Moslem Association of America, at Sacramento; The Hindustani Welfare and Reform Society of America, at El Centro; The Hindu American Conference, with headquarters at Sacramento; The Pacific Coast Hindustani Association, at San Francisco, and some other smaller organizations, have functioned as the social expression of race solidarity and of benevolent, religious, and political ties and aspirations. Such organizations issue publications pertinent to their purposes. But "the great defect of the social life of the Hindustanees on the Pacific Coast lies in their lack of a strong central organization."¹

The Hindustanee is strong of body, generally free from disease, and in America he is interested in public affairs in proportion to the extent to which his participation in them is favored -- which is very much limited. His natural clannishness is, therefore, encouraged by social environment in America under present conditions and attitudes of American opinion and treatment.

1. Das, Rajani Kanta, Hindustani Workers On The Pacific Coast.

COAST STATES

The literature on the Chinese problem in the United States is not so voluminous as that on the Japanese. The following sources, however, are recommended: Coolidge, Mary K., Chinese Immigration, Henry Holt & Co., N.Y., 1909; The New International Encyclopaedia, article, Chinese Immigration; Gady, George L., article, Missions in Chinatown, Missionary Review of the World for August, 1922; the publications of the Y.M.C.A. and Y.W.C.A. in San Francisco and in Los Angeles touching upon Association work among Chinese; publications of the home missions agencies of the churches at church headquarters in San Francisco and in Los Angeles; Shepherd, Charles R., The Ways of Ah Sin, a novel which reveals conditions in Chinatown, San Francisco, Revell, 1923.

There were, according to the last United States Census, 34,265 Chinese in the Pacific Coast States. By states the Chinese population was then:-

Washington	2,363
Oregon	3,090
California	28,812

In these three states the following age groups were discovered, of significance in planning for the provision of church school materials and other educational equipment among these people:--

Under 10 years: Washington, 225; Oregon, 322; California, 3,116.

From 10 to 20 years: Washington, 261; Oregon, 284; California, 3,058.

On the other hand, any work for Chinese with adults in mind would be planned for about the following number of persons 21 years and over:--

In Washington, 1,748 men and 129 women
In Oregon, 2,273 men and 211 women
In California, 20,437 men and 2,201 women

Material and other provision for kindergarten work are evidently needed for the following little ones among the Chinese in the three Coast states:-

For 124 little ones in Washington
For 165 little ones in Oregon
For 1,645 little ones in California

In California about 17,377 of the 28,812 in the state, live in cities of 25,000 or more inhabitants. Only a small proportion of the California Chinese are agricultural. The number by count in the different cities is small enough, in the majority of cases, to indicate the need of a single-headed Christian work for these people in each city. San Francisco has the largest Chinese population in this state. And Oakland and Los Angeles come second and third, respectively.

We cannot here give a descriptive sketch of the Chinese in America. In a few words we can only point out some of their undoubted qualities and some conditions which go to make up the situation religious education faces, among these people on the west coast of the American republic.

Faithfulness and industry are outstanding characteristics of Chinese laborers. The Chinese immigrants in this country, according to Coolidge, have come, for the most part, from the class of small farmers in China.¹ Their moral

1. Mary R. Coolidge in Chinese Immigration, Henry Holt & Co., N.Y., 1909. See Chap. i, "The Chinaman at Home."

standards are almost ideal, as are Christian ones -- from which, however, they fall short, as do Christians from theirs. They possess undoubted financial and general probity. Sex morality with them is high. Even in their vices -- smoking and gambling -- they show moderation which Westerners seldom exhibit.

Concerning the ideas of the Chinese as to family life and relationships, as they carry over here in America, a Chinese student now studying in California says,

"Most of the Chinese in this country are unmarried practically -- the laborers. They have left the wife in China, one wife. The common people have mostly one wife only, couldn't afford to have more than one wife. They send money back to these wives, most of them do. And when they get lots of money they expect to go back. The real purpose of their coming over here is to get money. They don't expect to spend their lives in this country... The families that are here are all monogamous. The Consul General has two or three wives -- but in this country he has only one! . . . I never heard of a Chinese living in this country who had more than one wife -- for your law, you know, forbids people to have two wives.

"They want children, to hand down the family name, there is great family pride. We have a proverb, 'Without an heir, no filial piety'.

"How many children? Oh, the more the better! (With a laugh) They are never tired of children. Well, usually they like to have two or three. No birth control, so far as I know."

Families, then, are monogamous. Wealthy men in native provinces indulge themselves sometimes in a concubine, rarely in the United States.

Slave girls have been imported, perhaps four to five thousand, for entertainment of wealthy men. The total number is impossible to tell, but more than twenty were rescued by Christian agencies last year, and probably not more than one in five of those imported, is rescued.

There are husbands here, with wives in China whom they are supporting and to whom they are loyal.

The younger people here in America are contracting marriage on the American plan.

Economically the Chinese in the United States are not badly off. Many of them are not strongly religious, though not a few are earnest Christians.

Among the older Chinese a very small number have had anything like an adequate education. But the children born in America are almost universally taking every advantage of educational opportunities. The Chinese are themselves maintaining night schools to teach both the principles of the ancient Chinese culture and the principles of sound Americanism, notably at Stockton.

But except for social facilities provided by Christian agencies the Chinese have little social life. Social organization among the Chinese in America is not normal, and there is little normal family life.

In Chinatown, San Francisco, with about seven thousand of these people congregated in one section, there are no Chinese civil officers to assist the city administration in that territory. In this situation, where tongs and Oriental social custom make the problem still harder, this absence of Chinese participation in municipal government is asserted, by some, to be a grave mistake on the part of the municipality.

Health conditions average up well, among the Chinese in the United States. But attention needs to be given to the cramped quarters. There is, especially in San Francisco, a lack of hospital facilities. The Chinese need hospitals of their own. In San Francisco they are undertaking to provide for this need. And there is a tendency among them to resort to their own herb doctors until it is too late for help from doctors of western medicine.

COAST STATES

The Literature:-- Much has been written upon this subject. The following list of reading will give the student material for much thought and further investigation: Kawakami, R.K., The Real Japanese Question, The Macmillan Co., N.Y., 1921; Waterhouse, Paul B., The Future of Japan-American Relations in California, in Japan Evangelist for December, 1922; Boddy, B.M., Japanese in America, Los Angeles, 1921; Buddhism in America, published as a church paper by the Buddhist Church of San Francisco, 1881 Pine St.; Gulick, Sidney L., The American Japanese Problem, 1914, and American Democracy and Asiatic Citizenship, 1918, Chas. Scribner's Sons, N.Y., Treat, Payson J., article, California and The Japanese, Atlantic Monthly, April, 1921.

There were 95,490 Japanese in the Pacific Division of the United States according to the United States Census of 1920, in that year. Numbers are not far different now.

In Washington there were	17,387
In Oregon there were	4,151
In California there were	71,952

Japanese have been enumerated by age groups, for 12 leading California cities, in the Census, and these figures should be valuable as a guide in providing material and in planning programs in religious education for new work in these cities.

From about 13 to 19 per cent. of the Japanese children in the Coast states between the ages of 7 and 13 years were not at the time of the last census attending public school. Non-attendance percentages for white children should be ascertained also, and any negligence on the part of school officers, if any appears from a comparison of figures, should be corrected.

We are precluded, by want of space, from discussing with any adequacy the Japanese immigrants in America. Points for mention, however, must necessarily include the thirst of the Japanese for education; their proven mental capacity; their respect for law; their beautiful family life; their high earning capacity as skilled laborers; and the high degree of their social and economic organization racially, in their Japanese Associations.

Any adequate discussion will also take account of their organized religious life, Buddhist and Christian, with their 9,500 members of Buddhist temples, twenty-six in number; and their 3,198 Protestant Christians who belong to sixty-one churches.¹

A survey of the educational agencies of the Japanese on the Pacific Coast will take into account the language schools and the Japanese Y.M.C.A. and Y.W.C.A. It will include special study of the local "associations", of the provincial associations, of student clubs, and of cosmopolitan clubs in which the Japanese have been quite actively interested and represented.

A separate study will be made of the activities of Japanese in the form of self-sustained Americanization programs among their own people. The Japanese Associations of America has done, and is doing much of this commendable work.

1. Figures here given are taken from E.M. Boddy's Japanese in America; Chap. ix; K.K. Kawakami's The Real Japanese Question, p. 152 ff.; and Buddhism in America for September, 1923, published by the Buddhist Church of San Francisco.

A social and religious factor in the situation are the present divisions among Protestants engaged in Oriental church work. This unfortunate division makes for lessened spiritual efficacy and for lessened efficiency. For example, in Oakland, California, there are seven denominations (Independent Baptist, Congregational, Cumberland Presbyterian, Episcopal, Methodist Episcopal, Presbyterian, and Methodist Episcopal South) doing Oriental work independently.¹ That city has an Oriental population, according to the last Census, of 3,821 Chinese and of 2,709 Japanese, a total of but 6,530 persons. And they are spending, these Protestant churches, annually, a total of about \$10,182. for Chinese work in separate plants worth \$86,000; and are actively interesting not more than some 688 Chinese, old and young, in the worship and in the church schools. The three denominations represented in the Japanese work in that city are spending approximately \$5,146. annually for Japanese work, in properties worth \$40,000; and are actively interesting only some 581 Japanese.²

1. The Congregationalists and the Methodist Episcopal Church are doing both Chinese and Japanese work. The Independent Baptists, the Cumberland Presbyterians, the Episcopalians, and the Presbyterians do Chinese work; and the Methodist Episcopal Church, South, does Japanese work.

2. The figures involved here, property values, annual costs, baptized and other members, numbers in the church schools (including evening classes as well as the Sunday school) numbers in the Young People's Societies, board appropriations, support from Orientals, and benevolent gifts; may be found quite in complete form in almost every case, in the Directory of Oriental Missions, compiled under the auspices of the Oriental Missions Council, of the Home Missions Council, 156 Fifth Ave., New York, N.Y., Geo. W. Hinman, Ed., 423 Phelan Bldg., San Francisco, Calif. Figures are for 1921.

PROTESTANT ORIENTAL WORK IN OAKLAND, CALIF.

DENOMINATION And Plants	CHINESE WORK		JAPANESE WORK	
	No. Mem. & Active	Annual Cost leader (?) self- supporting	No. Mem. & Active	Annual Cost
Ind. Baptist \$10,000 plant for Chinese	50(?)			
Congregational \$5,000, Chinese	43	808.00	165	1,326
\$16,000, Japanese				
Cumb. Presby. \$40,000, Chinese	120	2,700.00		
Episcopal \$5,000, Chinese	73	1,898.00		
Meth. Episcopal \$20,000, Chinese	269	3,366.00	286	2,800
\$20,000, Japanese				
Presbyterian \$6,000, Chinese	183	1,410.00		
Meth. Epis. So. \$4,000, Japanese			130	1,020

The figures involved might not be considered too high for cost, possibly, if workers, especially native pastors, were receiving respectably adequate salaries -- which they are not receiving. The Japanese pastor of a Congregational church in Oakland, for instance, who is making a brave effort to do the best kind of work and is himself refined, young, and energetic, told me that he receives eighty dollars a month as salary. It should be said that this church is not a mission church, and no Congregational Association or missionary society is therefore directly or perhaps otherwise responsible for this less than living salary accorded to this Christian minister striving to interpret Christianity

to American Japanese. At a Presbyterian mission in this same city, a Chinese mission, I was informed that the pastor received "about seventy-five dollars a month", but that he lived over in San Francisco where he spent considerable of his time, and that over there he added to his income in wedding fees from couples marrying there!

As is the case of the work in American churches, generally, so is the case of these Oriental churches in our Coast states. They will fulfill their place in religious leadership when they are given adequate, dignified, and united support.

PART TWO

A PROGRAM OF RELIGIOUS EDUCATION
TO MEET THIS SITUATION

UNITED ORGANIZATION FOR
A GENERAL TWO-FOLD PROGRAM
OF RELIGIOUS EDUCATION

23

This calls for the consolidation of all Oriental religious work being done by the Protestant churches and especially for the consolidation of all such work of religious education.

Only recently a Commission appointed by the missionary agencies of the Baptist, Congregational, Methodist Episcopal, and Presbyterian denominations, to consider co-operative work among the Chinese of the San Francisco Bay region, sitting with advisory conferees from other denominations and from the Y.M.C.A. and Y.W.C.A., in conference with the Oriental Missions Council, worked out the following practical details of such a program as this, for that local field.¹ It is suggestive:--

1. All the activities of these denominational bodies are to be merged touching this work, excepting only such matters as affect church organizations. That is, the various groups retain their church organizations without prejudice, conduct separate meetings necessary for the transaction of their business, and observe such services, ceremonies, or ordinances as

1. These agencies or boards, and advisory conferees besides those from the Y.M.C.A. and Y.W.C.A., were:
Methodist: Board of Home Missions & Church Extension; Women's Home Missionary Society.

Presbyterian: Board of Home Missions; Women's Board of Home Missions.

Congregational: American Missionary Association.

Baptist: American Baptist Home Missionary Society; Women's American Baptist Home Missionary Society.

United Disciples of Christ: United Christian Missionary Society.

Episcopal: The Diocese

Cumberland Presbyterian: Representative of local work.

may be desired to preserve their traditional continuity and group loyalties: such services, ceremonies, or ordinances to be independent of the Board of Management: with increasing emphasis, however, on such a united program of religious activities as will bring the various groups into closer fellowship and unity.

2. A general Board of Management or Board of Directors, is proposed, composed of representatives of the co-operating agencies, to have responsibility for the united program.

3. It is proposed to house these united activities in a common center or in a series of buildings jointly financed, owned, if possible; to provide educational, social service, and recreational service; and accommodations for the various religious activities.

4. It is proposed to encourage the Chinese Christian Union, an organization already in being, and made up of Chinese who are members of the various Christian churches.

5. Methods of financing are to be worked out by the co-operating agencies in conference.

6. Practical details covering the various activities are to be worked out by the Commission, in conference with representatives of these Orientals they plan to serve, and in consultation with the superintendents or the co-operating denominational agencies, preferably through special committees.

7. The entire plan is to be submitted to the Chinese pastors and churches, to the Chinese Christian union, and to the boards or management of the Y.M.C.A. and the Y.W.C.A., and their reactions given full consideration.

8. These proposed co-operative plans are to become operative when they have been approved by the missionary agencies of at least four denominations and the two Christian Associations. The other bodies unable to co-operate in all features are urged to participate as fully as possible without prejudice or embarrassment; and their representation on the Board of Directors is to be limited by their limited participation.

This proposed union of denominational agencies for Chinese work in the San Francisco Bay region has not yet been fully consummated. We have outlined the plans, however, because we wish to propose a similar organization of the denominational agencies for a united work.

We suggest that instead of uniting their endeavors for the task in the San Francisco Bay region among the Chinese only; they co-operate and combine their workers and resources for coping with the entire Oriental situation as such. For the Oriental problem is a single, though a complex, problem.

One advises, therefore, the adoption of such a merger. Under the present divided way of work "the churches are not even touching the fringe of the Oriental question", as Secretary W. H. Stallings of the University of California Y.M.C.A. staff, in charge of the Association work among the foreign student group, asserts.

But while the denominations are urged to envisage the whole field and the whole problem together, one would not at present suggest so large a paid staff of workers for such general work, as that which the missionary agencies deem needed for the Chinese work, specialized and intensive as it is, in the San Francisco Bay region.

The only appointed workers necessary to begin the general program would be the executive head or Director

of Religions Education among Orientals, who should also act as consulting specialist for the churches concerning the Oriental problem; and three assistants, one for work among those from India (Hindus, Sikhs, and others); one for work among the Chinese, and one for work among the Japanese.

The details of the Director's duties in the Oriental missions and churches, as well as the details of his functions as adviser and counsellor on the Oriental problem in the American churches of the co-operating denominations, may be left to such a worker, as one qualified, to work out.

It may be suggested, however, that the production and use on a large scale, of brief readable bulletins, issued from time to time, for distribution to adult classes in the church schools and for mailing to the membership of our churches, thus keeping the true problem of the Oriental before our Christian people, might really inform and remind our churches concerning their responsibility and their opportunity for leadership in the solution of this problem. Such bulletins might be prepared in part by seminary students as a part of requirements in the study of missions or of the Social Gospel, or under direction of their departments of Religious Education, to be approved by the Director of Religious Education among Orientals, for printing and distribution, in the case of

the best, at the expense of The Oriental Council of Religious Education. Both foreign and American students could write for such a purpose of Christian statesmanship as this. Thus, briefly, such topics as the following might be treated and kept before the people: "The Anti-Alien Land Laws -- Right or Wrong?"; "Debarred from Citizenship"; "The Man Without a Country"; "How Would You Like it -- Un-Christian Ways in a 'Christian Land'"; "Why a China-town?"; "A Yellow Peril in the Yellow Press -- Antidotes"; "The Christian's Problem of Yellow Politics and Selfish Policy"; "The Partnership of John Smith and John Lee".

The educational campaign by means of these pamphlets should be extended through the maintenance of a mailing list in the office of the Director of Religious Education, to holders of political office, to legislators, to the press; and so far as feasible to the rank and file of young people and to voting citizens.¹

The Director of this program may find the "Directory of Oriental Missions", compiled under the auspices of the Oriental Missions Council, very valuable as a means of getting into friendly touch with Orientals in this country through their own institutions.

1. In the creation of such a mailing list the registers of church schools; school and college catalogues and annuals; registers of automobile owners; and voters' lists, can be consulted.

And besides the Oriental institutions listed in that directory, the following Japanese schools and societies, mostly Buddhist, may be added for the sake of forming friendly contacts, or rendering possible services, and of possible co-operative work in the spirit of religion:

California

- The Alameda Buddhist Church,
2325 Pacific Avenue, Alameda, Calif.
The Y.M.B.A., at this same address.
The Alameda Language School,
2256 Pacific Avenue, Alameda, Calif.
- The Buddhist Temple of Berkeley, Calif.
- The Buddhist Church of Fresno,
1340 Kern St., Fresno, Calif.
- The Japanese Y.M.C.A.,
841 F Street, Fresno, Calif.
- The Japanese Students' Association,
949 F St., Fresno, Calif.
- The Young Men's Buddhist Association,
1340 Kern St., Fresno, Calif.
- The Christian Women's Association (Japanese)
801 E St., Fresno, Calif.
- The Japanese Young Men's Union of So. Cal.,
258 Jackson St., Los Angeles.
- The Japanese Y.W.C.A.,
1431 Pacific St., Los Angeles.
- The Honganji Buddhist Mission,
323 Jackson St., Los Angeles.
- The Japanese Language Schools of Los Angeles,
non-sectarian; 1st, 318 No. Hewitt St.
2nd, 1035 Fedora St.
- Hollywood (Japanese) Language School,
1423 Cahuenga Ave., Hollywood.
- The Oakland Buddhist Church,
423 Alice St., Oakland, Calif.
- The Young Women's Association,
412 8th St., Oakland, Calif.
- The Buddhist Women's Association,
423 Alice St., Oakland, Calif.
- The Buddhist Mothers' Association,
289 Sixth St., Oakland, Calif.

Kimmon School, 2031 Bush St., San Francisco.
 Nippon School, 1763 Sutter St., San Francisco.
 Soko School, 1881 Pine St., San Francisco.
 Kyowa Language School, 883 Sacramento St., San
 Francisco.
 Nicheren Shu Temple, 1813 Sutter St., San Francisco.
 Church of the Koreans, 1053 Oak St., San Francisco.

Colorado

Denver Buddhist Church, 1942 Market St., Denver.
 Denver Nippon Grammar School, 1923 Larimer St., Denver.

Oregon and Washington

Buddhist Y.M.A., 86 No. 10th St., Portland, Ore.
 Japanese Language School, 510 So. 15th St.,
 Tacoma, Wash.
 Japanese Language School, 311 No. 3rd Ave.,
 Spokane, Wash.
 Seattle Buddhist Church, 1020 Main St., Seattle, Wash.
 Nicheren Shu, 248 8th Avenue, Seattle, Wash.
 Japanese Language School, 1914 Weller St., Seattle, Wash.
 Seattle English Language School, 613½ Jackson St.,
 Seattle, Wash.

Utah

Ogden Buddhist Church, 255 24th St., Ogden.
 Japanese Language School, Mackintosh Bldg.,
 Salt Lake City.
 Salt Lake Buddhist Church, 225 W. 1st St.,
 Salt Lake City.
 Japanese Students' Club, 137 W. 1st South St.,
 Salt Lake City.

It may be said here that no Christian work nor
 Buddhist temple is reported by the Japanese Association of
 America (through the courtesy of which the list given
 above was compiled) for Idaho; excepting a Women's Christian
 Association in Idaho Falls. There will probably soon be
 a Japanese Christian church in Boise City, Idaho. The
 American people there have been very helpful.

There are no religious organizations among the Japanese in Wyoming, so far as I have been able to ascertain.

In conclusion it may be urged very properly that the co-operating missionary agencies of the denominations get behind their joint enterprise in a financial way sufficiently to make it possible for every Japanese and Chinese pastor to receive a salary of not less than \$2,000 a year and parsonage, with a reduction in the number of such pastors if need be. A pitiful salary of seventy-five or eighty-five dollars a month such as some, Japanese and Chinese, are receiving, is tending to lower the efficiency of these Chinese and Japanese churches as churches, and to give a false and unworthy impression of a lack of dignity, among Orientals who are outside of the Christian churches. United missionary aid can easily remedy this.

BY THE DIRECTOR OF
RELIGIOUS EDUCATION

In some, at least, of the Oriental churches, the Sunday School work is not supervised by any specialist or adviser in church school methods. This becomes evident in mission school sessions. At this point (as is the case in many a smaller church even in the best American communities) the occasional visit of the Director may help greatly in increased effectiveness of teaching and worship. He will see that some of the Oriental Sunday School teachers know about Christian leadership training institutes, when such are held in their city. He will see that they are welcomed and that some special attention, if need be, is given them at such sessions. Like Sunday School teachers in our best American churches, many of the Oriental Sunday School workers will not attend teacher-training classes without encouragement and urging.

The printing and distribution of bulletins by the office of the Director concerning the Oriental, his needs and interests here, for use in our own church schools, has been suggested. We also suggest that similar bulletins be prepared from time to time for the use of groups in the Oriental churches, on such subjects as: "The Type of Immigrant Americans Like"; "Real Success in America -- Suggestions, Cautions, Encouragement to Its Attainment"; "Christian Points of Contact in a New Land--their Importance and How to Make them"; "The Use and Meaning of Forms and Symbols in American Churches."

In The Church School

- In The Elementary Division
- In The High School Department
- In The Young People's Department
- In The Adult Department
- The Civic Assembly

In The Open Forum

On The Part of the Pastor

We have suggested a policy, a principle, a method for the consideration of the churches in the application of a proposed program relative to our Oriental problem. We have made a plea for the adequate support of a single-headed work of religious education in the Oriental missions in our cities; and for the payment of adequate salaries to the Oriental pastors who are in service in these cities.

There remains the very heart of the program, however, which should be found throbbing away, energized by the very vitality of Christian sympathy and Christian love, in the activities of the local churches, in occasional inter-church activities, and in the seminaries.

Let us, therefore, offer the following as a brief outline of this proposed Oriental Program of the Churches, as it enters into the curriculum, expressional life, and worship service content of the local church school, and as it enters into the sympathetic consideration of the local pastor.

In Kindergarten, Primary, and Junior Grades
of the Church School

The great Oriental problem will not enter as such, into the lives of the unspoiled little ones of God in these

departments -- the elementary division -- of the church school. But the supervisor of study (in the larger schools) or whoever it is that plans for the selection of materials to be used in the classrooms, will include in his selection anything coming within the general scope of the lessons being planned, which specifically tends to emphasize good will towards the little immigrant boys and girls the pupils meet in the public schools, in the church school or elsewhere, and towards the Chinese fathers and mothers, or Japanese, or others of alien birth as the case may be.

Even in the kindergarten the teacher can do much to make certain that the little ones are beginning to be four- and five-year-old members of Christ's real Kingdom of Good Will. And certainly by the time the child has passed through the Primary department and come to the last of his years in the Junior department, he should naturally but unconsciously test goodness in his playmates and test goodness if not greatness in his elders, by the test of good will to all persons or all races.

If the teachers of these little children can utilize the presence of the aliens in our midst for purposes of illustrating by allusion, now and again, this great test of Christian discipleship, they will be to that extent teachers indeed!

In The High School Department

We need to get our young people loving their fellow men and praying about it. It is all-important. The high school years are the years for this. When they get older they will take a hand in affairs. But now they are learning to love. Now they should be learning to love human beings. Now they should be learning to love right motives. Now they should be learning

"Christ's care for the weakest,
Christ's courage for right."

And when they are a few years older they will put this love of the right, this love of good will, this love of fellow humans, this Christ love of human brotherhood, into conduct and into law.

But just now these boys and girls should get used to right and happy relationships. These boys and girls ranging in age from twelve to eighteen¹ should occasionally invite the boys and girls of that age in the Sunday Schools and organizations of local Japanese and Chinese churches, to join with them in their own church parlors for a service of united worship. And now and then they should invite them for a social evening.²

1. i.e., those in the 7th to the 12th grades, inclusive, of the church school.

2. A good example of this spirit of friendly sociability very helpful in character and very gratifying to both groups of young people, is that of the young people's societies in the Japanese Church of the Disciples of Christ in Berkeley, Calif., and that of the University Church of the same denomination in that city. The Rev. S. Kato, of the Japanese church, has wisely encouraged this happy relationship. The young people's society of the University Church, has entertained the young people's society of the Japanese church and then the members of the latter in turn acted as hosts to the other society.

The ninth grade (age 14) may supplement their study of Christian leaders by some interesting biographies of such men as K. Abiko, Christian editor. See Boday's Japanese in America, his biographical sketches, pp. 186, 187 and elsewhere.

There are Japanese-American and Chinese-American boys and girls of high school age, who have dropped out of the foreign-language churches of their elders simply because those churches are not American enough for them. Such ones the boys and girls of our Sunday schools as they meet them in the public high school, should seek to win as members of their Sunday school classes. Care ought to be used, of course, to avoid influencing away from his church any boy or girl who is actually loyal to and in attendance upon any of the Oriental churches or Sunday schools.

In the Young People's Department

The members of this department are from eighteen to twenty-five. They become responsible enfranchised citizens during their years in this department. Many undertake family responsibilities during that time. The habits of friendship formed earlier will continue to function. But there should now be a more positive civic influence beginning to function. And they can now make that influence felt in society at large in ways they could not before. Even selfish politicians are respectful in the presence of organized groups of young voters.

Those not quite yet of age are looking ahead. One may suggest the propriety, therefore, of their anticipating to some extent the mature type of study of the Oriental problem which will be outlined for the adult organizations or the church school.

The writer earnestly recommends to the young people a series of meetings for discussion and study such as, for example, the ten weeks' course given in skeleton under the next subdivision of our discussion, where we take up the question of working it out in the adult department. A shorter course is one of six weeks.

It ought to be made clear to the young people of our Christian churches that this problem is one of those few, great, very clearly recognized issues of to-day -- and of tomorrow -- which the future is crying to them to prepare themselves to face and to deal with according to the principles of Christ.

With the suggestion of at least a short course of study on this problem, in this department, one other may be given. In school and college centers the occasional presentation by the young people's department of the church school in association with the local Oriental student groups, of Oriental dramatic art, is an excellent means of making us all more cosmopolitan as well as more cultured and more Christian in the breadth of our appreciation of other people and their attainments.

Not long ago the Greek Theatre in association with the Japanese Students' Club of the University of California, presented "A Night in Japan". It was an evening's entertainment containing Japanese folk dances, the ballad-drama and the historical drama of old Japan: and as a climax, the presentation of David Belasco's Madame Butterfly,¹ a one-act play with music from the Puccini opera of the same name. The charming story of this play has a tragic end, but is tragedy which touches the heart and is spiritually searching, it is humanity playing across international lines and across racial differences.

At just this point our churches need an exhortation if not a warning. It is this. Be alert and be wary lest the universities take the leadership away from the churches in a field and in a function in which the churches themselves ought to lead -- the field of social assimilation, the function of spiritually interpreting social values.

The Japanese, Chinese, and other young people of Oriental parentage who ought to be gotten into our churches, could help put on such programs.

In The Adult Department

The work for adults in the local church has always been stressed. Work for the children and young people has been often poorly supported and carried on in the basement.

1. This play calls for four male characters, two Americans and two Japanese; and for four females, two being Japanese, one Russian, and one American.

But the day has come when the church's program of religious education is at last beginning to make a real piece of work for the adults in the church to do. It is something which, if they do it well, will earn for them that which too often they have failed to earn -- a right to their comfortable church parlors.

Their task is that of organizing a civic assembly group, an authorized organization, a group within the church which shall study problems and become active in behalf of right principles and issues in the public life of to-day. Such a group becomes the church organized for the undertaking of its civic responsibilities locally and generally. The task that belongs to the adult department thus organized is not that merely of meeting from week to week, but of functioning to some purpose.¹

The adults in our churches, if they are willing to make the life of the church mean something more than the saying of prayers, the delivery of sermons, and the singing of hymns, will see to it more and more that the church puts itself more rather than less -- and not impotently but effectively -- into problems of social justice and civic righteousness.

With these considerations in mind as to the civic responsibility of the organized group in the adult department, we may turn at once to the outline of a ten-weeks' course of study for such a group.

1. "An urgent civic duty confronts the American church. The hour has struck when inertia or evasion is treasonable. Democracy is part and parcel of Christianity.

General Method

It will be found advantageous if the one in charge of the group will assign to one member or to two or three, according to the nature of the material to be presented and discussed at the session, a definite number of references to digest and epitomize for the class in a definite number of minutes.

After the presentation by such leader or leaders the discussion by all should ensue for the remainder of the time, the person in charge simply guiding the discussion and prompting now and then; that is, eliciting the information sought; by asking a few leading questions during this discussion period, based on the references previously given out as "supplementary reading" for that particular session.

Some recommended references of these two kinds (those for leaders, and those for the others) will be given below for each session.

It will also be helpful each time if the one in charge of the adult group will have copies made (ideally on loose-leaf notebook paper) of a few leading questions,

.....To clarify the import of democracy as Christian ethics and to Christianize patriotism for national and world service is an educational task.....Moreover the nature of the task is so distinctly moral and religious that the church school is obligated to attempt it. Possibly there is also a certain advantage making for unbiased and supernational treatment in the fact that the church has no economic ax to grind and is clearly dedicated to world-redemption.

(The Church School of Citizenship, by Allan Hoben, Univ. of Chicago Press, 1918, pp. 5,6).

answers to which if brought out by the presentations and discussion can be noted down by members of the group. Such copies can be distributed at the beginning of each session. This device is not imperative. But where time can be found to prepare the questions and members will use them, they are worth distributing. In any case they are only for the sake of convenience and a facilitated note-taking on the part of the members of the group.

Session One

An Introduction to the Oriental Problem Those from India

The introductory part of this, as far as the material on THE HINDUSTANES, may be read by members of the group before assembling for the Sunday hour or other time of meeting.

The one in charge will have previously assigned to one member the presentation of statistical and other matter containing information about the immigrants from India as contained in the section of this discussion entitled THE HINDUSTANES IN THE COAST STATES.¹ The member assigned to this may be asked to speak for not more than fifteen minutes. There should be on the wall before the group a large map of the Pacific Coast states. If such cannot be obtained a good-sized map of California will do very well, or even a large map of the United States. In giving his talk on

1. pp. 9-11

numbers and distribution the leader will make it much more vivid and definite if he turns frequently to point out the California cities, counties, and river valleys where these people are mostly living (as explained in the part of this Manual referred to as a basis for this talk).

It will also help both the speaker and the others if the one presenting the talk copies on a blackboard or upon white cardboard or paper (about 18 by 25 inches) the three tables given in this Manual showing the numbers and distribution geographically of the three religious groups of people from India who are in California and elsewhere along the Coast.

In order to understand these people who come from a land where many of their social and religious ideas are so different from ours, there should be brief talks given to provide a background for our understanding of them.

There may be, therefore, three five-minute contributions on The Hindu, The Mohammedan, and The Sikh. References for these talks:-

The Hindu

Encyclopaedia Britannica, Eleventh Ed., vol. XIV, pp. 435-442, very good article on Hindu laws and customs in India, by Sir William Markby.

"Hinduism", by Sir Alfred Lyall, in Religious Systems of the World, pub. by Swan Sonnenschein & Co., Ltd., London, 1905; an entertainingly written and sympathetic account of popular Hinduism, its forms, beliefs, and worship; pp. 112-125.

or

The Faiths of Mankind, E. D. Soper; pub. by the Methodist Book Concern, N.Y. & San Francisco, 1918; a small, inexpensive book, for just such purposes as this; good for addition to the school reference library; pp. 15-42.

or

The Religions of Mankind, E. D. Soper; The Abingdon Press, 1921; a valuable book for a church school library; see, for this purpose, pp. 153-179.

or

The Religious and Social Problems of the Orient, by Masaharu Anesaki, pub. by the Macmillan Co., N.Y., 1923; reasons, involving the World War, why it is difficult to win Hindus to "Christianity"; pp. 52-54.

or

Encyclopaedia Britannica, Eleventh Ed., vol. XIII, pp. 501-513; article on "Hinduism", by H. Julius Eggeling; parts of; for customs and religion of the Hindu in India.

The Mohammedan

Encyclopaedia Britannica, Eleventh Ed., vol. XIV, pp. 442-446; article by Sir William Marksby on Mohammedan law in India, a good account of that which the Mohammedan Indian immigrants to this country have in their own land as a background of legal usage and social custom.

Asia, for February, 1923; "Can West Meet East -- Without Conflict?", an editorial by Louis D. Froelick; also, in the same number, "Islam and The Western World", an article by Arnold J. Tonybee, a good discussion of the religious differences between Mohammedanism and Christianity, and of the progress actual and possible along the line of the reconciliation of Mohammedans and Christians, spiritually and socially.

Session One

or

The Religions of Mankind, E.D.Soper;
The Abingdon Press, 1921; pp. 276-303. A
discussion limited quite closely to the
Mohammedanism of the Near East, however.

or

"Mohammedanism", by G. W. Leitner,
in Religious Systems of the World, pub. by
Swan Sonnenschein & Co., Ltd., London, 1905;
very favorable in its comparative treatment
of Mohammedan ethics. This book, for the
sake of the other articles contained in it
might very well find a place in the church
school library. For the present purpose,
see pp. 292-300.

The Sikh

Encyclopaedia Britannica, Eleventh
Ed., vol. XXV, pp. 84-87; an article by Max
Arthur Macauliffe, entitled "Sikhism"; fairly
good for this purpose.

or

"Sikhism", by Frederic Pincott, in
Religious Systems of the World, Swan Sonnenschein,
London, 1905; pp. 301-313.

or

History of Religions, by G.F.Moore,
Chas. Scribner's Sons, N.Y., vol. 1, 1913,
in his chapter on Hinduism, pp. 351-354.

It will be noticed that the references given
include in each case at least one from the Encyclopaedia
Britannica. This has been done purposely, for two
reasons. The articles in the Britannica are very good,
without being too long. And this encyclopaedia is in
practically every public library.

After these talks have been given there will be time for open discussion of the matter presented by the four who have thus led the group, and for questions. This discussion may also embrace any points touched upon in the introductory section of this Manual (already assigned), or suggested therein.

The purpose of this discussion has been accomplished if a true conception as to the nature, characteristics, and numbers of the Hindus and other East Indians in this country has been obtained, and if the situation thus determined has been discussed in the spirit of Christian brotherhood toward these people, and of Christian citizenship.

Note: Announcement as to the scope of presentation and discussion in the next session, and calling attention to reading references therefor, will be made just before the close of this session.

Session Two

An Introduction to The Oriental Problem

The Chinese

Living conditions among the Chinese in our country are not any too well understood, although the Chinese have not been misrepresented in this respect as badly as have the Japanese.

Previous to the hour of meeting (preferably at the close of the preceding session) the following reading references may be given out:

This discussion: Section on THE CHINESE IN THE COAST States.¹

Encyclopaedia Britannica, Eleventh Ed., article on "China", vol. VI, pp. 166-231.²

Chinese Immigration, by Mary R. Coolidge; Henry Holt & Co., N.Y., 1909. This is an excellent and very readable book. For present purposes, read Chap. I.

The Journal of Religion, for January, 1924; article, "The Chinese Church of the Five Religions", by Lewis Hodous.

It may also be suggested to the group that there is an abundance of good articles on the Chinese and on life in China, in the various missionary papers. Such articles appear from time to time, and may be found in such publications as The International Review of Missions, The Missionary Review of The World, and denominational papers which carry occasional letters and stories from missionaries in China.

1. pp. 12-16.

2. See mostly sections dealing with the literature and the philosophy of China. Much of this article is not very valuable for our purposes at this point.

A summary of the contents of this text in the section suggested, may be given by a member with whom the conductor of the course has made arrangement. Such a presentation should take not more than fifteen minutes.

Then may follow, if desired, brief presentations of China's religions -- Buddhism, Taoism, Mohammedanism, Confucianism (as a religious philosophy, or philosophy turned religion), Christianity, and the new religious movement there attempting to combine the best in them all under the name of Wu Chiao Tao Yuan, "The Church of the Five Religions". These references are suggested:

Religious Systems of The World, Swan Sonnenschein & Co., London, pubd., 1905; an article, "Buddhism in China" by Professor Samuel Beal, pp. 166-179.

The Religion of the Chinese, J.J.M. Degroot, The Macmillan Co., N.Y., 1910, a book fairly good on all three main religions of China -- Buddhism, Confucianism, and Taoism.

The Encyclopaedia Britannica has articles on Confucius (11th Ed., vol. VI, pp. 907-912) and on Lao-Tsze, the reputed founder of Taoism (11th Ed., vol. XVI, pp. 191-194). But neither of these is quite fair or fully appreciative. There is also brief mention of Chinese Buddhism, Chinese Mohammedanism, and Taoism, in the article entitled "China" in this encyclopaedia, by H.A. Giles (11th Ed., vol. VI, pp. 166-231), which perhaps gives enough.

Time left after presentations previously arranged for have been given, may be used for informal discussion.

An Introduction to the Oriental Problem
The Japanese

This hour may be used for the purpose of obtaining a preliminary discussion of the Japanese as one of the three groups, and the largest, of Oriental peoples on the Coast of which we will make special study. There is a Korean group, and there are Hawaiians in the Coast states. A completed program of religious education will not pass these others by. But this present study and Manual will deal specifically only with the three races, leaving the important work for the smaller groups and for the comparatively large group of Filipinos, for further consideration at another time.

The general references which should have been given out at the close of the preceding session, to be read if possible before coming to this meeting of the group, are:-

This text, pp. 4—6 ; THE JAPANESE
IN THE COAST STATES, pp. 17—18.
Encyclopaedia Britannica, 11th Ed., Vol.
XV; article entitled "Japan": very good as
guide to a summary of topics: the home of the
Japanese people, peculiarities of the language,
the literature, the national history, features
of Japanese life, Japanese arts, economic con-
ditions in Japan, Japanese form of government,
Japanese schools. Japanese religion: pp. 156-275.

Session Three

It is suggested that the most salient points brought out concerning the Japanese in America as contained in this discussion (pp. 17-18) be stated, by a member who has consented to do it. This need not take more than five minutes.

Then another member may make a previously prepared contribution reviewing briefly the Japanese from a world perspective, telling about them in their own home land in times past and in the present. This review may be very easily made if outlined under topics such as those treated by the Encyclopaedia Britannica in the article referred to above. This may be given in ten minutes.

With these two contributions made, as many five-minute reports on the following references, respectively, as the leader has been able to arrange for and as there is time for, may be given. As much as ten minutes should be left free before the hour is up, for informal discussion.

Reading Matter for Separate Reports

The American Japanese Problem, by Sidney L. Gulick, Chas. Scribner's Sons, N.Y. 1914, chaps. I-IX, pp. 3-183.

The Japanese Problem in The United States, by H. A. Millis, The Macmillan Co., N.Y., 1915, Chap. IX, "Japanese Characteristics and The Western Mind", pp. 227-250.

American Democracy and Asiatic Citizenship, by Sidney L. Gulick, Chas. Scribner's Sons, N.Y., 1918; Chap. II, "Japan: Her Problems and Claims", pp. 14-29; Chap. XI, "Japanese In the United States", pp. 162-187; and Chap. XII, "Situation on The Pacific Coast", pp. 188-219.

Session Three

Japanese in America, by E. M. Boddy,
Los Angeles, 1921.

The International Review of Missions
for October, 1923; an article, "Feudalism and
Christianity in Japan", by J. Merle Davis;
exceptionally good to read for a new and
unusual understanding of the Japanese in
the light of his historical development and
traditions; pp. 527- 542.

Remember to have the work laid out for the
next session before this one adjourns. Those who
are to assist next time by the presentation of the
subject for that hour or of sub-topics, should be
given the reference books for their parts at this
time.

Session Four

50

Treatment of the Oriental in Industry,
Business, and Agriculture

The general reading previously suggested for
this session will have included:

This text, Foreword, pp.iii-vi ; - The
Divided Protestant Approach, pp.19-21.

The Japanese Problem in the United
States, by H. A. Millis, Macmillan, 1915;
chap. VIII, "Alien Land Legislation in
California", pp. 197-227; also 316-319.

The American Japanese Problem, by
Sidney L. Gulick, Scribner's, 1914, pp. 184-196,
274, 275. Also, American Democracy and Asiatic
Citizenship, same author, pp. 30-48.

If the chairman, or other person who is in general
charge during the course, feels it is desirable, a brief
summary of this discussion as suggested for reading
above, may be given by a member whom he has asked to
do so. *If possible, however, review Millis, chap. VIII.

After this, three ten-minute talks may be given,
on The Oriental in Industry, The Oriental in Business,
and The Oriental in Agriculture. The references given
below as reading on these three topics, are excellent
contributions to the problem; and will give the members
presenting these sides of it, an excellent background
for their talks in each case:

The Oriental in Industry

The Japanese Problem in the United States,
by H. A. Millis, 1915; The Macmillan Co., N.Y.; see
chapter II, "The Japanese as Wage Earners in
Industrial Pursuits".

* The writer advises the summary of Millis' chapter
given above, in preference to a summary of the passages in
the text.

Session Four

The Oriental in Business

The Japanese Problem in the United States, by H. A. Millis, 1915; the Macmillan Co., N.Y., for a discussion of "The Japanese in Western Cities: Their Work and Business", Chap. III.

The Oriental in Agriculture

The Japanese Problem in the United States, by H. A. Millis, 1915; the Macmillan Co., N.Y., Chaps. IV-VII, inclusive, as follows:

Chap. IV: "The Japanese in Agriculture in Western States Other Than California".

Chap. V: "The Japanese as Agricultural Laborers in California".

Chap. VI: "Japanese Farming in California".

Chap. VII: "Japanese Farming: Some Community Observations".

The American Japanese Problem, by Sidney L. Gulick; Charles Scribner's Sons, N.Y., 1914, Chap. V.

Japanese in America, by E. M. Boddy, pub. in Los Angeles, 1921; Chaps. VI, VII.

The Real Japanese Question, Kawakami; The Macmillan Co., N.Y., 1921; Chaps. II, III. See also, for maps and diagrams to copy and show to the class, in this book, the following: California showing sections where Japanese, Chinese, and Hindus are engaged in farming, p. ; map of rice farming section cultivated by Orientals, p. ; Fresno and vicinity, map of, showing lands cultivated by Orientals, p. ; diagram to show proportion of lands cultivated in California by Japanese, p. 43.

Session FiveThe Problem of the Oriental Community
in The Big City

The Oriental problem as a city problem is one that is specially concerned with the Chinese. The Japanese have shown a much greater tendency to scatter and live among their Occidental neighbors. But every large city in the Coast states has its Chinatown. And every Chinatown as a Chinatown is a non-American community. Every such community is favorable to un-American customs, standards of living, and morals; and un-favorable to social and spiritual assimilation into American life, and to Christian progress. Any Japanese community which keeps too much to itself has in it the same undesirable tendencies. But these communities are not so different from the ordinary American community as is the so-called Chinatown.

As specific reading for the members before assembling for this session, the following is suggested:-

Part II of this study, section entitled
"United Organization for A General Two-Fold
Program of Religious Education", pp. 23-30.

Session Five

Encyclopaedia Britannica, in an article on San Francisco, statements as to Chinatown in that city, in paragraph entitled "Population"; 11th Ed., vol. XXIV, pp. 144-148.

Missionary Review of the World, August, 1922, article "Missions in Chinatown", by G. L. Gady.

The salient points in the type of problem presented to Christian forces by the existence of Chinatowns, are mercilessly, vividly, concisely, yet comprehensively declared by Charles T. Shepherd in chapter XII, "The Cause and the Cure", of his recent novel depicting vice conditions in San Francisco's Chinatown; namely, The Ways of Ah Sin. The book is indeed a revelation of "the gravity and enormity of the situation" in the heart of this big city on our Pacific Coast which means among other things, that illegal landings are still going on, that young girls, mostly innocent, are today as a common occurrence, being sold into slavery there for immoral purposes; and that commercialized gambling flourishes in the Chinatown soil of an alien social control that prides itself on being police-proof.

This book is one we should read for the information the author has to offer, and as a stimulus to united Christian action in bringing about a co-operative Americanized social control there, and in all the work of our churches in situations like this.

Session Five

54

It is suggested that as much as ten days or two weeks before this session if possible, this book be given to a member of the group to read and that during the week preceding the session a second member have the book placed in his hands. The first member to have the book may be asked to give a brief review of the entire book, with particular emphasis and definiteness upon the allegations of Mr. Shepherd contained in Chapter XII, "The Causes and The Cure". Mr. Shepherd insists that the cure of tong murder and white slavery in the Chinese sections of our cities is two-fold; (a) enlightened public opinion bringing thoroughgoing investigation and suppression by the Government of the criminal, fighting tongs; and (b) the due handling of low-moraled American lawyers of a certain stripe, by the bar associations. Let the member who is to review Chapter XII, give these suggestions of Shepherd's a clear exposition.

The second member who is to assist in the conducting of this session may follow with a review of Chapters VIII, and IV; reading to the group if he wishes to, from these portions, "While The Fury Rages" and "In The Coils of The Serpent". The first is a vivid picture of the corrupt attorney who for money will protect crime in the Oriental community. The second pictures the horrible power of unhindered evil and unremedied wrong over even the efforts and sacrifice of devoted Christian workers in these communities.

Any time that may remain after these two presentations, may be used for informal discussion.

Right Principles In The
Control of Immigration

The question of immigration is one of utmost importance to national as well as to Christian interests. But the first big task of religious education in the Oriental problem is concerned primarily with our duty to the aliens who have been admitted to our country and are among us.

Therefore the treatment of the timely question as to who and how many shall be admitted and on what grounds, important as it is, has not been given a separate section in this text; and the references below are mainly from other sources.

This problem of immigration America faces alone and must settle alone -- albeit not on a merely selfish basis but with Christian regard to the interests and needs of humanity in foreign lands as well as with an eye to her own needs and interests.

The program for the hour is suggested as follows: (a) a 10-minute talk on the question of what the determining motives should be on the part of America in her formulation of an immigration policy and of immigration legislation; (b), a 10-minute talk on the history of immigration and exclusion laws; and (c), a 10-minute talk on proposed present-day suggestions for a new immigration law. The following references are suggested:-

Touching Underlying Principles

Atlantic Monthly, for April, 1921; an article, "California and the Japanese" by Payson J. Treat; very good, Christian in spirit, and sane in advocacy of the principle not of exclusion but of reasonable immigration restrictions applicable to all nations and races; pp. 537-546.

Atlantic Monthly, for March, 1924; an article, "Some Asian Views of White Culture"; by Upton Close; excellent for the purpose of giving us of America a corrected view, sane and not lacking in true Christian humility, of our own "white" civilization; which is, perhaps, needed by us before we attempt to evaluate any possible effects of a large Oriental immigration; pp. 353-364.

Atlantic Monthly, for June, 1913; an article, "The real Yellow Peril", by J.O.F. Bland; in effect a warning to us of the white race against the possible repudiation of Christian humanitarian principles in our attitude as to problems of immigration; pp. 734-744.

The Christian Work, for Oct. 20, 1923; article entitled "A White Australia". by Linley V. Gordon; highly relevant and suggestive to America; a Christian treatment, in editorial correspondence from Adelaide, Australia, of Australia's problem as to the Oriental and immigration; pp. 458-460.

The American Japanese Problem, by Sidney L. Gulick, Chas. Scribner's Sons, N.Y., 1914.

Touching the History of Immigration
and of Exclusion Laws

This text, matter in the introductory part concerning the history of the American regulations of immigration and the law for exclusion, pp. 1-6.

For immigration statistics touching the Japanese, by decades, from 1861 to 1910, see The American Japanese Problem by Sidney L. Gulick; Chas. Scribner's Sons, N.Y., 1914, p. 10; and for later statistics of Japanese immigration, see detailed tables of appendix C, of K.K.Kawakami's "The Real Japanese Question", The Macmillan Co., N.Y., 1921; pp. 252-269.

For excellent material on reasons given in California against Japanese immigration; on other aspects of Japanese immigration; and on a proposed new general immigration law; and for a resume upon treaty relationships between China and the United States having to do with immigration of Chinese, see index, at "Immigration", of The American Japanese Problem by Sidney L. Gulick mentioned above (which reference see for publisher, etc.), p. 346.

The Japanese Problem in the United States, by H. A. Millis; The Macmillan Co., N.Y., 1915; Chap. I on "The Immigration of Japanese to The United States", pp. 1-29.

The Real Japanese Question, by K.K.Kawakami; The Macmillan Co., N.Y., 1921; Chap. IV, "Japanese Immigration and the Gentlemen's Agreement". This is a Japanese statement of the case.

Chinese Immigration, by Mary R. Coolidge; Henry Holt & Co., N.Y., 1909.

*American Democracy and Asiatic Citizenship, by Sidney L. Gulick, Chas. Scribner's Sons, N.Y., 1918; chap. IV, "An Historical Sketch of Legislation Dealing With Immigration", pp. 49-53.

*This is a most excellent book by a Christian statesman, very readable and very valuable for its world viewpoint, its historical perspective and its anticipation of probable relationships between Occident and Orient in the future. It is well worth purchase by church or church school for its reading circles.

Touching Present-Day Suggestions
for a New Immigration Law

The Outlook, for December 5, 1923;
an article by Stanley Frost, "Selective
Immigration at Work"; an account of the way
Canada is meeting her immigration problem;
pp.

The Outlook, for January 23, 1924;
an article by Albert Johnson, chairman of
the committee of the House of Representa-
tives on Immigration and Naturalization,
on "The Outline of a Policy"; followed by
another contribution to the subject, "The
Plan Before Congress", by another member
of this Committee, John L. Cable, pp.140-141.

The Literary Digest for March 1,
1924; article entitled "Exclusion Or Quota
for Japanese?", p. 14.

The Real Japanese Question, by K.K.
Kawakami; The Macmillan Co., N.Y., 1921, pp.
209-223.*

The references given above under the three groupings
for the convenience respectively of the three leaders, are
too many to permit the use of them all in one session.

The books by Gulick, Millis, and Kawakami named in
the list, should be in the public libraries. They are to
be recommended as books for the church reference or
circulating library and for reading circles such as are
organized in local churches in many places.

*See especially p. 221 for outline of very excel-
lent idea for control of immigration advocated by the
National Committee for Constructive Immigration Legisla-
tion, 105 E. 22nd St., N.Y. City. It would be well to
obtain statement of this idea to put in hands of the
members of the group.

Session Seven

Americanization and Assimilation

This may be a question-and-answer hour. Below are given a number of reading references, beginning with one to certain parts of this text. After the devotional moment the hour may be opened with a 10-minute summary of the reading assigned in the text, led by a member of the group who has previously volunteered or consented, and is prepared, to do so.

That part of this text which may be assigned for the reading of all (much previously, properly at end of the preceding session) and summarized now by the member rendering this special service for the group, is as follows:-

Part One, passages which can be found in pp. 1-18 which touch upon personal characteristics, the family life, social institutions, and attitude toward America, on the part of the Orientals in this country.

Part two, Assistance to the Oriental churches By The Director of Religious Education, comment on bulletin service among Orientals, p.31

A second item in the form of previous preparation for this hour is the copying and distributing on slips of paper to the group a week before, the following questions, one question to a member:

Session Seven

60

Questions to Be Assigned For
Discussion At This Hour

1. Are Orientals receptive of Americanization efforts? See refs. 2, 5, below.

2. How many Japanese have expatriated themselves and under what conditions?

3. How many Orientals are living under double allegiance?

4. Do the American-born Orientals have a higher allegiance than that to America? If there are such cases what is the reason for them? See Kawakami's "The Real Japanese Question".

5. What provisions exist for training Orientals in American civic and social practice?

6. How is the possibility of much effective training of this kind (in American social and civic practice) of Orientals greatly limited and embarrassed, any way, by the fact that they cannot under the present naturalization law, become American citizens?

7. Is the Oriental capable of assimilating American ideals, ethics, education? See refs. 1, 2, 3, 6, and 7, below.

8. Do Orientals want to be assimilated? Be prepared to tell of cases of personal acquaintance with individual Orientals. Tell of their attitude. See ref. No. 2, below.

9. What are the possibilities of biological assimilation -- intermarriage? See ref. No. 6, in list following.

10. Do Orientals wish to intermarry with white people, to what extent have they intermarried, and what is the social standing of the families thus formed? Ref. works 6, 7, 8, following.

11. How about the children of these mixed marriages; are they bright and normal? See photo engravings in Gulick's The Am. Jap. Question.

12. Does the Oriental remain by preference, a member of a distinct alien group wherever he settles, or does he have a reasonable willingness to make himself a member of the wider American community as far as he is thus welcomed? See what reference books Nos. 5 & 6 have to say as to this; also reference No. 2, below.

Session Seven

13. Dual citizenship: (a) What is the old European doctrine? (b) What is the less drastic stand of Japan? And (c) what is the American position? Is the conformity of both the European and the Japanese schools to the American school of thought and practice on this matter properly a League-of-Nations problem?

(See especially, in regard to the problem of dual citizenship, The Real Japanese Question, K. K. Kawakami, listed below, Chap. XI.

14. What effect do anti-alien land laws and other such legislation have on the task of Americanization? Reference No. 6, below, has something on this.

15. Is it true that posts of the American Legion have declared themselves as hostile to the promotion of good fellowship between Japanese and American people living in the towns where they were located? And if so, are such utterances fairly representative of the young men who served in the world war? What can people do, what can the churches do, to develop a Christian spirit in place of such an attitude?

(The allegations of the conditions about which inquiry is here raised, are made in Kawakami's The Real Japanese Question, listed below -- see list for publisher, etc.--pp. 79,80.)

16. Is it true, or not, that the young American-born Japanese is more "important", more disposed to be insolent and "to drive in the middle of the road", than is the young American or Anglo-Saxon family? If so, how would this be related to Americanization and Assimilation? (Besides the footnote on this page, see also the literature suggested in paragraph on p. 17.)

*Mr. B., an American farmer at Florin, Calif., remarked in reply to inquiry, that no one could wish for better neighbors than the older folks. They keep up their farms well, he said, and are quiet and law-abiding and attend to their own business. The trouble, according to him, is with the young American-born Japanese boys. They "drive along in the middle of the road and the white man has his choice of being crowded off or being run into". The white man won't stand for that.

"And when they get to be of age", he continued, "they will be American citizens!"

I reminded Mr. B. that these boys are American

Session Seven

62

citizens, just as much as he or I, that it is not a question of their becoming citizens -- at 21 they merely become of voting age, like the rest of us.

There may be detected in comment like this an echo of the astounding notion that the alleged independent behavior of some Japanese youth is of a nature unbecoming an American citizen, and that therefore their American citizenship should be taken away from them!

What a notion that is for any of us to get into his head! As well take your citizenship away from you, or rob me of mine, because perchance, someone alleges that you or I are getting to think too much of ourselves or too independent!

No, of course there is no right and no reason in anything like that.

It is only right to say here that our Florin friend, Mr. B., did not say anything like this, but his comment suggested the insidious proposal that has actually been made recently, and even by a member of a committee on Immigration and Naturalization in the present Congress, to deny an American-born person whose parents are ineligible, or standing as an American citizen himself! To say nothing of the injustice involved for the child in question, under our form of government; such a proposal runs directly counter to the time-honored principle to which America has ever adhered, the principle of the sacred significance of nativity in this country as guarantee of full civic protection and citizenship. Christian America will never permit any to lightly turn her from adherence to this principle (Reference is made above to the proposal to violate such principle made by Albert Johnson of Washington; see article by him, "The Outline of a Policy", in The Outlook for January 23, 1924, p. 140). America is too Christian for that.

Mr. B. undoubtedly touched upon a real problem, however. For, while the average American boy of Japanese parentage is, generally, very far from being more thoughtless or reckless or headstrong than the ordinary young fellow of our country towns or our cities, he is -- and this is nothing against him -- the son of an immigrant in a strange country. As such, like the young Italian, the young Jew, the young Portuguese, and others, he is in peculiar danger of becoming a problem and a nuisance, for two reasons: (1) He has dropped the home-land

Session Seven

63

culture, discipline, and restraint of his parents; and with his acquirement of a new language which his parents do not learn he has come to look on the old folks with the attitude of "they don't know!" And he may be so unfortunate as not to acquire an American discipline to make good this loss of discipline and parental authority in his home life. (2) Young persons become in spirit like those around them. Not infrequently, Americans of an inferior type have shown anything but neighborly interest, courtesy, and consideration, to these growing Japanese boys. It is the most natural thing in the world, therefore, that a similar attitude should sometimes be noticeable in these boys.

The writer has always gone a little bit out of his way to be pleasant and kindly towards the children of immigrants, and to provide them with an example, so far as he could, in this respect; and he has always found that the proverb, "like begets like", works in such a situation.

As was stated by an American at Florin, the boys of alien parentage are in many cases really remarkably fine young people, considering everything, and rarely get into police court troubles.

It is pleasing, in this little town where the proportion of Japanese is relatively so high, to find at the general store in the village, established by a man whom an earlier writer on Oriental relationships to the white people, has mentioned as being not friendly to the former group; that nothing derogatory was said of our Japanese friends. This is the way it should be. Let us minimize, so far as we can, each other's shortcomings, and emphasize so far as we justly may do so, each other's good points.

Session Seven

64

With the assignment in this text and the questions, and with the further references which will presently be given, the study group will have before it an exceedingly rich abundance of material for a most profitable hour with the problem of Americanization and assimilation.

One session will not be enough for reports and discussions of the material in all the references recommended. Neither will one meeting of the group probably be sufficient for a really thorough discussion of the sixteen questions.

Thus, the group may wish to devote an extra hour to this subject; making the course thereby one of eleven weeks, or else shortening the work of the last three sessions as outlined, into two sessions. As outlined the programs are calculated for the most part with an eye to very leisurely and thorough procedure.

The following references will be found to bear directly upon the sixteen questions given above. Practically all are a direct contribution from the Christian standpoint.

Material on Americanization
and Assimilation

- 1 Atlantic Monthly for April, 1921; brief article by Payson J. Treat, "California and The Japanese"; very good on assimilability; pp. 537-546.

Session Seven

65

2. The Christian Work for August 18, 1923; short article by Paul B. Waterhouse; "Can The Japanese Be Assimilated?"; excellent; pp. 210-212.
3. The Japanese Problem in the United States, by H. A. Millis, The Macmillan Co., N.Y., 1915; Chap. X, "The Problem of Assimilation".
4. Atlantic Monthly for March, 1921; article by Jas. D. Phelan (a U.S. Senator, from California) "The False Pride of Japan"; not recommended for its contents, but included here as a specimen of the bald assertions of assimilability typical of a certain type of politician; pp. 395-403.
5. The Real Japanese Question, by K. K. Kawakami, The Macmillan Co., N.Y., 1921; for a very readable statement by a Japanese, of what Japanese are themselves doing and endeavoring to do in the direction of the Americanization of their people; Chaps. IX, X, XI, and XII.
6. Japanese in America, by E.M. Boddy; copyrighted by him, Los Angeles, Calif., 1921; Chaps. X, XI, XII (Assimilation, Inter-marriage, Americanization).
7. The American Japanese Problem by Sidney L. Gulick; Chas. Scribner's Sons, N.Y., 1914; Chaps. VII, VIII, IX, and XVI (Are Japanese Assimilable? Can Americans Assimilate Japanese? The Real Yellow Peril).
8. American Democracy and Asiatic Citizenship, by Sidney L. Gulick; Chas. Scribner's Sons, N.Y., 1918; for scholarly and clear statements of fact and of values with regard to the Oriental population in America to be assimilated; a book that should be in the reading room of every church in America; see Chaps. X, XI, XII (Chinese in The United States; Japanese in The United States; Situation On The Pacific Coast).

To sum up, then, a suggested outline for this session, it may be as follows:

A 10-minute summary of the contents of this text as specially indicated, by a member who has previously consented to do so.

A 30-minute discussion from the floor, of the fifteen questions given above, one after another; or of as many of them as time will permit. The questions have been distributed previously and the members who have received them have during the week consulted the book and magazine references. The references will help them to answer the questions in a manner very much to the point and will provide concrete material of great and pertinent interest.

The member reporting on Question No. 1 will give his answer as he has been able to form one, discussing it briefly if he likes and telling the group something about what he has come across in the references given him. Then will follow open discussion on the same question for as long a time as active interest is expressed and for so long as it is the sense of the group, ought to be given it.

Question No. 1 should be discussed as leisurely and as fully as the group desires before Question No. 2 is taken up, and so on.

Before the group adjourns the assignment of the work for the following session should be given.

Session Eight

Naturalization

The discussion of possibly the most important subject of all in this Oriental problem, that of Naturalization, is reserved until now.

It is worthy by itself of a separate course of study lasting through several weeks. But such may not be feasible in many a church, and the work for a single session is therefore given here. If the group desires it this work may well be extended over two or more sessions. As in all previous sessions the work should be leisurely and thorough. No other manner of following a course of study like this is either successful or satisfying.

Previous Reading To Be Done

The group should be asked to search through the current magazines and other periodicals for contributions to the discussion of the problems of naturalization. See Ruling Case Law, McKinney & Rich, Vol. I, subject, Naturalization, for further references to the history, nature and civil effects of naturalization.

Discussion Questions, Previously Distributed

And the questions to be previously distributed, with a note as to reference books and magazine articles annexed to each as a suggestive help to the one taking

the question to look up, are as follows:-

1. What reasons are there, real or alleged, for denying citizenship to Orientals?

See Atlantic Monthly for March, 1921, for Senator Phelan's reasons -- his fears of being submerged and mongrelized! pp. 395-403.

See The American Japanese Problem, by Sidney L. Gulick, Chas. Scribner's Sons, N.Y., 1914, for a review of alleged objections that one hears made; pp. 19-21. (objections answered, pp. 62 and following).

2. What are the reasons for giving citizenship to duly qualified individual Orientals?

See this text, pp.

See The Japanese Problem in the United States by H. A. Millis, The Macmillan Co., N.Y., 1915, pp. 302-312.

See also The American Japanese Problem by Sidney L. Gulick, Chas. Scribner's Sons, N.Y., 1914; pp. 62 and following, 291 and following.

3. The desire of Orientals for citizenship.

See American Democracy And Asiatic Citizenship, Sidney L. Gulick, Scribner's, 1918; pp. 205-211.

See also The Japanese Problem in the United States, by Millis, Macmillan, 1915; pp. 304-309.

4. (For discussion on general principles) Consider the astounding proposal made by Albert Johnson, chairman of the House Committee on Immigration and Naturalization, of the 68th Congress, ultimately to deny citizenship to American-born Orientals:

(a) in the light of the history of American tradition and law as to what determines American citizenship.

- (b) from the standpoint of justice and humanity.
- (c) from the standpoint of the psychological effect on the world and the progress of democracy.

5. Discuss the proposal to naturalize every person duly qualified regardless of race -- through enactment by Congressional statute, or by Constitutional amendment, of a law whereby the right of residents of the United States to naturalization, shall not be denied nor abridged by the United States or by any State on account of race, color, or land of one's birth.

See The Monday Club resolutions given as frontispiece to this text, for suggestiveness of the wording of that declaration.

Read President Roosevelt's declaration in his message to the Senate, reported in the Congressional Record, Vol. XLI, Part 1, c.p. 31, and quoted in part in this text, p.

See American Democracy And Asiatic Citizenship, by Sidney L. Gulick, Chas. Scribner's Sons, N.Y., 1918. The entire book is more or less pertinent to this issue. Specifically, see parts of Chap. XII; all of Chap. VIII and the brief concluding Chap. XIV.

See also The American Japanese Problem, same author, pub. 1914, Scribner's, Chap. XBII, "Outlines of a New American Oriental Policy."

Session Eight

70

The session in outline, then, will be conducted somewhat after this manner:-

A 10-minute summary of the reading matter discovered, as specified above.

A 30-minute period of informal discussion of the five leading questions given above, led by five members who have consented to open the discussion on each and have prepared themselves to do this by reading if possible at least the references suggested in connection with each question.

Before adjournment the recommended reading for the next time will be suggested. Attention will also be called to the special significance of the coming session -- an hour to be devoted to a frank discussion of the conclusions which the members have formed concerning the real nature of the Oriental problem and of the right steps to be taken to solve that problem in a program of Christian statesmanship; and also to consideration of action to refer their findings to a committee with instructions to prepare in good form a statement or set of principles crystallizing the sentiment of the group as a deliberative body.

Session NineDiscussion of Conclusions And
Referring to Committee

Each adult organization will of course be its own judge of what is of greatest importance in this offered course, and of what points may be passed over with less emphasis. The author feels that this last topic, Naturalization, is the one great political measure which is fundamental to the treatment of the entire Oriental Problem in the United States; and that the adult group which has given its best study to this great problem of Christian statesmanship could not do a more effective piece of significant patriotic Christian service than it could do by voting its support to the principle of citizenship for all persons who are permitted by our laws to remain in our country as permanent residents.

This is by nature not a state but a national matter. As such how could it be handled? Personally, the writer feels that the Constitution of the United States ought to guarantee every resident the equal rights and protection before the law which American citizenship alone can give; and that the time has come when such guarantee should be defined and assured by an amendment to the National Constitution. Such a proposed amendment is suggested on page of this text. It seems to him that the organization would do well to make such an amendment a part of its platform

Session Nine

and to bring pressure to bear accordingly upon public opinion and upon men in public life, especially upon men in state and national political life. Suggestions as to how to do this will be offered in the outline for the next session.

If the group desires to give more time to investigating, reporting, and discussing the questions raised in the preceding session, it may use the first part of this hour for this purpose.¹

But when at that point during this session or later the time has quite evidently come when members can feel that they are now able, with the background of all the preceding sessions of study and discussion, to look upon the Oriental problem in a comprehensive way with some understanding of its various aspects, each one may be asked in order, by roll call or otherwise, by the chairman, to express his judgment as to the real nature of this problem, and as to the right steps to be taken, in parish, state, and nation, to solve it.

It is of utmost importance that the close of this discussion be marked by the motion to appoint a

1. It is conceivable indeed that this entire hour, as an extra session, may be deemed desirable, to catch up and to complete earlier discussions. Remember that all matter taken up should be treated leisurely and thoroughly.

Session Nine

committee to prepare a written statement in good form to present at the beginning of the next session, which shall seek to embody the consensus of opinion in the group, and to constitute, so to speak, THE PLATFORM and civic attitude of the organization.

Action upon this report and the adoption of a platform on this issue will be the order of the day for the following and concluding session, and there will be no reading assignment to make for that hour.

Session TenFindings
And Final Action

In the opening brief prayer, thanks may very appropriately be expressed for the blessing of God and the spirit of Jesus in which the group has studied and discussed this problem throughout all the past sessions of the now completed investigation.

The chairman of the meeting will then call for the report of the committee on platform or resolutions.

The chairman or the committee will read the statement prepared and discussion of it by the organization will be in order.

There may be motions made to add to the statement; amendments to change, to modify or to strengthen it.

And after time for a full and careful debate or discussion upon any points of this kind which may have arisen, the body should vote upon adoption of the findings.

THE VOTE UPON THE ADOPTION OF A PLATFORM SHOULD BE PARTICIPATED IN ONLY BY DULY REGISTERED MEMBERS OF THE GROUP AND SHOULD BE THE EXPRESSION OF THOSE ONLY WHO HAVE MADE A CAREFUL AND CONSCIENTIOUS STUDY OF THE PROBLEM. THE VOTE ON AMENDMENTS AND ON FINAL ADOPTION MIGHT IN GENERAL BE LIMITED TO THOSE REGISTERED MEMBERS WHO HAVE BEEN PRESENT AT AT LEAST ONE-HALF OF THE SESSIONS DURING THE INVESTIGATION OF THE PROBLEM.

The vote to adopt a platform or set of resolutions will also make provision for bringing the pressure

Session Ten

of opinion and sentiment to bear upon the community and in wider circles of thought and of affairs. Therefore it would be highly in order to incorporate in the action taken, a provision for advertising it in the local press; for embodying it in a circular letter to be prepared by the secretary of the organization and to be sent to similar adult groups in other churches, to those in local political line and positions of public leadership, to members of the state legislature and to representatives and senators in Congress.

With such matters fully attended to, the adult organization has brought its investigation to a head in a logical way which should be of some real influence educationally, and effectual toward the settlement of this problem according to the principles of social righteousness.

The latter part of the hour should give opportunity for anyone to comment on the way the course has been conducted, and to give any suggestions as to improvement of method for future meetings and for other subjects to be investigated. Decision as to the next problem to be studied and as to the number of weeks to be given it, may also be made; and any reorganization needed for the meetings during that period, effected. In this case the plans for the leadership, suggested reading, etc., for the first discussion of such new subject of study, may be brought forward.

In the section devoted to this problem as it could be taken up by the young people in the church school, its study in a six-weeks' course was mentioned.

For such a series of meetings, the following condensation of the material offered in the ten-weeks' course just outlined, is intended:

Session One

An Introduction

The contents of sessions one, two, and three of the ten-weeks' course, touched upon in most significant points only, all in this session.

Three members of the class may give, respectively, three ten-minute talks upon the contents of pp.40-44 , pp. 45-46 , and pp.47-49 of this text.

Session Two

Our Treatment of Orientals

The contents of session four of the ten-weeks' course, are recommended for this hour, taken up about as indicated in this text, pp. 50-51.

Session Three

Americanization and Assimilation

The program suggested for session seven of the ten-weeks' course given above, pp.59-66.

Session Four

Naturalization

The use of the outline for session eight in the ten-weeks' course is recommended, pp.67-70.

Session Five

The Forming of General Conclusions

See suggestions for session nine of the ten-weeks' course, pp.71-73.

Session Six

Findings and Action

A session corresponding in purpose and general method, to session ten of the ten-weeks' course, pp. 74-75.

This six-weeks' course is not recommended in preference to the longer one, even for the young people's department. A big and vital subject such as the Oriental problem cannot be thoroughly investigated by a group in six weeks, with the discussions it should receive on the part of the group.

Necessity or expediency may rule, however. And for the benefit of those groups which feel they can manage to make it worth while in six Sunday mornings and which for any reason cannot fit the ten-weeks' course into the schedule for the church school year, the condensed outline given above has been arranged.

Where the church forum exists, the Oriental problem should receive consideration for a place among the subjects chosen for presentation and public discussion. Specific phases of the question should be selected. Or, rather, one particular phase of the situation should be taken for a given night. Too persistent discussion of any single public issue, night after night, is not welcomed by the public. The forum is not a course of study, nor a chautauqua. And the people that attend forum meetings want a variety of subjects handled. They generally expect a change every week.

Only one of the following topics, therefore, all of which have to do with the Orientals, will, perhaps, be used during the entire season; or possibly two or three of them may be used during the year:--

Can patriotism be taught in such a way
as to lead to appreciation of other races and
nations also?

Is our alien legislation right?

Assimilation

Naturalization

The Fundamental Question -- Whose is The Earth?

Regular forum procedure should be followed, a qualified speaker from the locality or from some outside point formally presenting the subject in an address, and the audience discussing the subject informally afterwards from the floor according to approved forum rules.

As a result of his observations and of comments which have been made to him by workers in Oriental missions and in the Y.M.C.A. work, the writer respectfully calls the attention of local pastors to the following:--

The occasional sermon in which Christian principles may be directed toward the subject of personal relationships reaching across racial differences with the hand of Christian brotherhood, with specific mention of Occidental-Oriental relationships, is calculated as helpful and timely.

In pastoral calling the local pastor will find, if he can give some of his attention to them, not a few sterling souls among the Japanese, Chinese, and other Oriental people, who will be exceedingly glad of his ministry and of personal invitation to worship at his church. Invited and made welcome, these people will be glad to become members of the church. It is the writer's feeling that we as Christian ministers have not yet accepted our Christian opportunity to serve these who are among us, yet are too much as strangers in our midst. These people are very appreciative of Christian courtesy and fellowship.

Where there is an Oriental clergyman of ability, with an acceptable use of English, in the parish or nearby, an occasional exchange of pulpits between the Oriental church and the other churches, is often a happy and gracious arrangement.

One who knows the Oriental life intimately reminds the writer that the type of songs, undignified worship, and crude theology of some American churches, are repulsive to the reverent and contemplative Oriental mind. Is there something here in our forms of worship which can be made still more deeply Christian? The emphasis on a blood-atonement is characteristic of some western churches. The emphasis is repulsive to the ordinary Oriental mind. Revival songs of certain breezy kinds to such a mind is not always truly religious, as is the dignity of the more stately and spiritual Christian hymn.

It seems to the writer that we should make a real and continual effort to make welcome in our American churches the young men and women of Oriental parentage who belong to the second generation. They are drifting away from the Oriental language churches. They are becoming unreligious because they have not been made to feel invited and wanted in our American churches. If they grow up unreligious they grow up as menaces both to themselves and to our American communities. More and more our American churches should absorb these young people into our own church fellowships.

THE DREAM OF WORLD BROTHERHOOD REALIZED

When the people of the West finally undertake such a program, two things will happen. Instead of waking up to the discovery, as they are doing this year, 1924, that in depriving their Japanese friends and Chinese friends and others, of a livelihood alongside of themselves on God's broad earth, they have been inflicting injury upon themselves and impoverishing their states of efficient and faithful labor; "Behold", they will begin to discover indeed,

"how good and how pleasant it
is for brethren to dwell together
in unity!"

They will begin to discover how natural, and then how satisfying it is to dwell in a land where perhaps a Japanese or a Chinese or the gentleman from India lives and works on his neighboring farm, and they are all brothers together; he whose forefathers were of Europe and he whose ancestry was of Asia.

This pleasant discovery is one of the two things that will come to pass when we of the West become thus generous-souled and just. The other result will be an answering generosity on the part of our entire great nation, responding to the generosity of the West. And America -- may God preserve her for the service of man and the glory of the Divine -- and America, blessing and being blessed of all, shall receive the deeper loyalty and love of all that dwell within her. For they shall be Americans

all. And the great peoples beyond the sea that is called Pacific, shall rise up and reverence America for the soul that they shall learn is hers.

And then the Orient, while still revering her Enlightened One, may look more earnestly upon Jesus Christ. And when she sees the Christ in this new revelation of The Christ Spirit in America, she will look upon The Master with a deeper love for him than has been hers in centuries past, perhaps with deeper love than that which we of Europe and America have ever had for Our Lord.

And then Asia, while still keeping her soul and her spiritual poise, the still, clear life of the inner consciousness, may with us -- I think she will -- look out beyond us all and beyond the horizon of the merely material globe in which both Orient and Occident lie, beyond to a region where a great light shall have shined.

Then, standing there amidst the radiance such as never shone on land nor wave, she with us, she and we together, may discern Him of Galilee and Judea, born in a land that is midway between the East and the West; standing revealed as never so clearly before.

And at length, though we be fully awake, yet as upon the transfigured mountain His disciples heard his voice, so may we then, Occident and Orient, hear Him speaking and saying,

"A new commandment I give unto you,
that ye love one another; as I have loved
you, that ye also love one another."

B I B L I O G R A P H Y

The following books, a very partial list, and the articles referred to as appearing in periodicals, are all recommended. Most of the books would make excellent additions to the reference library of the church school. The books are given in chronological sequence, the most recent ones being given last in the list.

Religious Systems of the World, Sheowring and Theis, Ed., Swan Sonnenschein & Co., London, 1905

Coolidge, Mary Roberts, Chinese Immigration, Henry Holt & Co., N.Y., 1909.

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Cady, G.L., article Missions In Chinatown, Missionary Review of the World, August 1922.

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Anesaki, M., The Religious And Social Problems of the Orient, The Macmillan Co., N.Y., 1923.

Froelick, Louis D., article, "Can West Meet East -- Without Conflict?", in magazine Asia, Feb. 1923.

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Davis, Merle J., article "Feudalism And Christianity in Japan", in International Review of Missions for October 1923.

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Close, Upton, article "Some Asian Views Of White Culture", Atlantic Monthly, March 1924.

Note: The Dominion of Canada has issued, from time to time, official reports on Oriental immigration. The Commissioner General of Immigration, of the United States, also has publications on this subject.



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